

Luther Life

FEBRUARY 1959





Skating, like life, can be a lot of fun. But there are problems, too.

You can skate on thin ice—The story on page 22 shows how thin some attitudes can be.

You can lose your bearings—It's easy to do when you're giving money to your church (pp. 46-52).

You can go in circles—This is especially true of college thinking, unless you find direction (p. 41).

But if you're a good skate and keep balanced—like the folks referred to on pages 16, 53, and in the news section—you can dodge the uneven spots the second time around the rink.

FEBRUARY, 1959

Luther Life

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ADDRESS CHANGE AND RENEWALS

should be sent to: Luther League of America, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four weeks for the change to be effective. To insure accuracy, send your present address sticker and your new address.

A few weeks ago somebody with hatred in his heart exploded a bomb in a synagogue in Atlanta. This is what his bombing accomplished.

It was too dark at the time of the blast to see what it did to the inside of the Temple. This is what it did.

It buried the little sky-blue robes of the children's choir under glass and plaster dust. The white collars lay gray and torn in water from broken pipes.

It blew from the vestibule wall and buried a bronze plaque commemorating men of the congregation who were killed in the military service.

It shattered a little display case set up by the sisterhood of the congregation and spilled its contents onto the wet rubble. The contents lying there consisted of bathinette covers and fuzzy little baby bibs sewn by the women.

It toppled *Menorahs* from a broken shelf and left those symbolic candle holders lying bent and tarnished under wreckage.

It broke open a children's book case and tore a red-backed reader entitled "Jeremy's ABC Book."

A small record album on one damaged shelf was named, "Thank You, God."

In the water on the floor below the book case lay a picture book named "Davy Crockett."

There was to be a party Sunday night in the blasted meeting room for seventh, eighth and ninth-grade children. They had

put up some decorations. They had cut out round disks from colored paper and pinned them to the walls in the shape of records. They had labeled these little records with song names such as "Hula Hoop" and "Tears on My Pillow."

But they didn't hold the party because chunks of the ceiling and pieces of the light fixtures cluttered the floor. A piano in the corner had plaster dust on it and all the windows were smashed. Fragments had scarred the walls as if a shell had burst, and some of the round disks clipped from colored paper were no longer in the right places.

Did you know the Temple did not begin as a religious congregation at all, but as a society which devoted itself, a century ago, to feeding and clothing and caring for released Confederate prisoners as they hobbled home from war?

Walking back across the blue choir robes in the debris, it would have been interesting to ascend behind the great golden Ark and read the page at which the prayer book was open when the dynamite exploded.

You had to brush aside the plaster dust in order to read the words very well, but they said this:

"O God, may all created in Thine image recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee."

from the ATLANTA CONSTITUTION



Trinity Luther Leaguers, Ann Arbor, make music for Stunt Night at the Michigan convention, Hillsdale College.

YOUTH MAKE NEWS



Maryland Answers Call

Maryland synodical Luther League CALL program is now at work. The caravaning program letters mean Creating Active Luther Leagues.

The term CALL suggests the importance of the program. Leaguers have been called of God to present His message to the world. This is one way in which leaguers may answer that call—by helping each local league realize its full potential.

TTT for Indiana Convention

Three hundred ninety-one Indiana Luther Leaguers traveled "Westward Ho to the Triple T Rodeo" at Trinity English Lutheran Church in Fort Wayne for their convention. The "TTT" brand of the convention theme represented time, talents, and treasures for Christ.

Leaguers took part in business meetings under the leadership of the president, Joyce Eikenberry; listened to youth speakers, Joy Westenbarger and Alan Stanford; viewed dramatic presentations of the divisional committees; heard Luther League of America

representative Arnold Tiemeyer; and recreated in Trinity's modern youth center. Dwight Overholtzer, Indiana Luther League treasurer; Tiemeyer; and Don Brewer, a professional magician, combined their talents in a program of "Stewardship Magic."

The highlight of the convention came on Friday night when conventioners along with other youth of the Fort Wayne area gathered in the church for a Youth Rally to hear a challenging message, "This Is Your Life," by the Rev. Louis H. Valbracht, pastor of Edgebrook Lutheran Church, Chicago, Illinois.

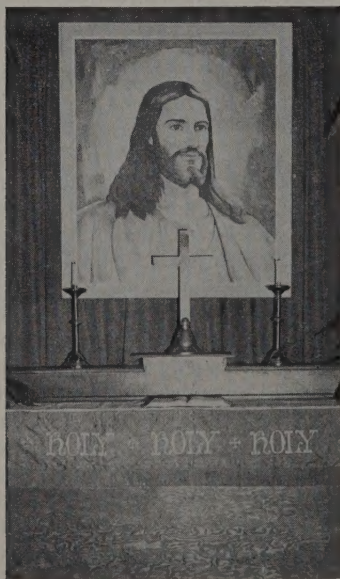
Delegates to the convention adopted a budget of \$2,276.90 for the coming year and elected new officers. They are Sharon Stauble, president; David Rees, vice president; Bonny Hetisimer, recording secretary; Becky Williamson, corresponding secretary; Alan Stanford, treasurer; and Randy Steele, assistant treasurer. The following divisional chairmen were appointed: Marie Brehmer, Christian vocation; Jim Sherron, evangelism; Arnold Pierson, missions; Betty Sechrist, social action; and Pam Ulery, recreation.

Larry's Gavel

Larry Holihan, president of the Iowa synod Luther League has an "almost famous" gavel.

Samuel Lovejoy, a member of Larry's church, Holy Trinity, Burlington, gave the gavel to Larry a year ago when he was first elected to the presidency of the Luther League of Iowa. Mr. Lovejoy has presented gavels to Vice President Nixon, to the Speaker of the House, and to many other dignitaries. He has made gavels by hand for many years. The gavel presented to Vice President Nixon contained wood from the 48 states.

Now that you know the story, you can decide whether Larry's gavel is famous.



A head of Christ, painted by Leaguer Richard Radich, Belle Vernon, Penna.; was exhibited at the Pittsburgh synod Luther League convention.

Camp Edgewood Chatter

"Dem bones gonna' rise again"—at least that's what the song said that LLA youth associate Chuck Lewis taught campers at Edgewood, Canada. There was a little doubt though after a week of swimming, baseball, volleyball, archery, folk dancing, and sleeping on hard bunks.

Bible study began the daily program for 50 campers. Rev. Helmut Saabas chose the Book of Revelation as his topic. A series of lectures entitled "This Is What They Believe" was presented by Rev. William Kurschenski. He explained the beliefs of various religious sects.

A trip to Hamilton by bus was one of the highlights. Two Roman Catholic churches were visited. A masquerade, wiener roasts, and a talent night all added to the week's enjoyment.

Big Day for Youth

Youth Sunday was a big day for the young people of Zion Lutheran Church, Stratford, Canada. Pastor W. C. Ohrt preached a special sermon. Pauline Wegenast, Agnes Broadfoot, and Doug Daniels read the lessons. There was a choir composed of 18 Luther Leaguers. A member of the senior league, Margaret Zurbrigg, played the organ for the service.

A pot luck dinner added to the Youth Sunday program. Thirty-five leaguers attended. While dinner was being prepared, the young people were taught some new songs learned by the executive at the officers' conference.

As a fitting conclusion to the day, the leaguers accompanied the pastor on his visit to the home of the aged.

Pianist Is Tops

No wonder Luther Leaguers of St. Peter's, Evans City, Pa., are proud of one of their active members, Lorraine Gaal. Lorraine, 17, was selected the most outstanding of seven young musicians in the U.S. who attended a talent workshop at the Ted Mack Camp at Great Barrington, Mass., in September.

Lorraine was the winner of Pittsburgh concert society youth auditions in 1953. She appeared in 1955 as piano soloist with combined Pittsburgh symphony and Pittsburgh symphony junior orchestras. She made a guest appearance with Pittsburgh symphony for the fifth series of concerts for young people, 1957-58 season. She was featured as piano soloist at Carnegie music hall with Dr. Marshall Bidwell and with the student symphony orchestra of Chautauqua—winner of 1958 scholarship at Chautauqua sponsored by the National Federation of music clubs.

But that's not the reason for her being tops with St. Peter's leaguers. The thing they like about Lorraine is the fact that with all the honors she has received, she is "most of all a real nice person to know."

In spite of her busy schedule she puts her church and league activities first. The high school senior has been a Luther League officer for several years and signs in the church choir.

New Jersey Notes

Elections and conference meetings have been on the agenda in New Jersey lately.

Southern conference held its annual business meeting at Grace Lutheran,



Lorraine Gaal

Somers Point. Joyce Titus gave a first hand report on work camping. The guest speaker was Rev. Philip R. Hoh. Those installed were Ken Steinberg, president; Barry Bailey, vice president; Sonja Lillivk, recording secretary; and Linda Furry, corresponding secretary.

The fall rally of Central conference was held at Emanuel, New Brunswick. The topic of the evening was the current work that is going on in Japan. Charles Bergstrom was elected president; Jeffery Corelli, vice president; Patricia Dellert, recording secretary; and Carol Steiver, corresponding secretary.

The Northern conference held its fall rally at River Edge. Some of the special points were a revision of the areas; a hypnotist; Rev. Raymond Tie-meyer, administrative assistant to Dr. Fry, guest speaker; and the film, "Does Christ Live in Your Home?" Those elected to office were Fred Berkobin, president; Barbara Knudsen, vice president; Lorna Byers, recording secretary; and Joan Leiver, corresponding secretary.

Churches Involved in New Merger

The United Lutheran Church in America: The ULCA traces its beginnings back to the Ministerium of Pennsylvania, first Lutheran synod in America, organized in 1748.

Baptized Membership:	2,395,611
Congregations:	4,503
Ordained Pastors:	4,613

The Augustana Evangelical Lutheran Church:

Organized in 1860. It is of Swedish extraction. The name "Augustana" is the latinized form of Augsburg, which refers to the confession of faith presented by Luther's colleagues at Augsburg, Germany, during the Reformation.

Baptized Membership:	576,198
Congregations:	1,242
Ordained Pastors:	1,231

The Finnish Evangelical Lutheran Church: This body of Finnish Lutherans was organized at Calumet, Mich., in 1890. It is also known as the Suomi Synod.

Baptized Membership:	38,281
Congregations:	155
Ordained Pastors:	102

The American Evangelical Lutheran Church: Organized in 1872 by missionaries from Denmark, the AELC, as it is known today, came into being in 1894 when a group withdrew from the original body and merged with another Lutheran church.

Baptized Membership:	23,043
Congregations:	80
Ordained Pastors:	81

Canadians Caper

Various Hallowe'en parties were held in Canada this year. One with an unusual twist was held at St. Peter's, Ottawa. At the end of the evening of fun there was a mock trial. During the evening a judge, jury, and lawyers were chosen to defend and try those who "erred in their ways" throughout the social. Penalties were washing dishes, taking decorations down, cleaning up the social hall.

St. John's, Montreal, had a masquerade dance, attended by 30 members and 10 guests. The orchestra was made up of league members. Their music was terrific! Prizes for the best costumes were awarded Ursella Kessler, dressed as a cat; Brigitte Stammer, a cigarette girl; and Henry Schrock, an old woman. Main winter activity for St. John leaguers (aside from a newly formed church choir of 20 voices) is bowling. A bowling banquet will be held in the spring.

Canadian Officers Conference

Ninety-five leaguers from all parts of Ontario attended the first officers conference of the Luther League of Canada in September. The Conference was held at the site of the Lutheran summer camp—near Guelph.

Planning was done by the executive committee and a committee made up of Ellie Miskie, Rev. Helmut Saabas, Murray Bender, and Ron Seltzer.

Bible study was led by Calvin Diegel, a seminarian from Waterloo. His topic for the study was the increased use of alcohol. Leaguers looked up Bible references to assist them in answering questions posed by Mr. Diegel.



Out-going president Doris Varcoe (left) congratulates new Michigan officers: Ann Sapp, president; Ken Miller, vice president; Karen Kurzuck, secretary; and Jim Jones, treasurer.

A session entitled "What's your Beef" was conducted by Carl Mueller, president. Leaguers voiced their complaints and criticism on summer camp, conventions, LL of C and LL of A programming.

Following supper, leaguers gathered by the river for a sunset service. A life service presentation was given by Sheila Dickinson, Jim Wilker, Jim Armitage, and Doug Daniels. Austin Lindner on the violin, Jim Binder-nagel at the piano, and Jim Wilker as caller provided music for a square dance.

Recreation at Mt. Calvary

Luther Leaguers of Mt. Calvary, Mt. Jackson, Virginia, keep a schedule of recreational activities before them con-

stantly. Recently they traveled to Salem to see the play, "Thy Kingdom Come." They spent the night at Roanoke College. After visiting various churches in the area, they enjoyed a picnic and swimming.

Winter months find the leaguers bowling. There are two teams. At the end of the season the winners are treated by the losers. Skating is another activity for winter.

In December the league had a live Nativity scene in front of the church.

Luther Leaguers will want to note especially the January 25 back page of the Sunday bulletin. LLA's Work Camps are the theme.

Teener Composed Hymn

A long-felt desire to transpose the meaning of Psalm 34 into music became a reality for a teen-ager in St. Peter's by the Sea Lutheran Church in San Diego when Joan Gale Saleebey composed a hymn which was sung during the service on Youth Sunday. Joan is 'in tenth grade at Pt. Loma High School and has been active in youth work at St. Peter's.

She turns to music as a natural expression, sings in the chapel choir and accompanies the youth choir for their rehearsals. She plays the piano during Sunday School services and formerly sang with the youth choir. She has studied the piano for seven of her fifteen years with the organist at St. Peter's. Joan is a cellist as well.

When she was only nine, Joan won the annual composers contest sponsored by the San Diego city schools with a song called "The Puppet Ballet." Two years later she won the same contest with the composition, "Mermaid." Both of these winning selections were performed by the San Diego Symphony at children's concerts.

Her hymn, "The Thirty-fourth Psalm" was sung during church service by another of St. Peter's young people, Miss Le Rae Zachau who was accompanied by a third active Luther leaguer, Wendell Shoberg.

"I have had the idea for this hymn for a long time," Joan explained. "But it was not until Pastor Benko encouraged me to complete it in time for Youth Sunday that I really got busy." Vlad P. Benko, pastor at St. Peter's, has been working with these three young people to help them demonstrate how important the young people are in the church today.

Cupid Roams in MOPLL

Romance seems to be blossoming in the Norristown conference of Ministerium of Pennsylvania Luther League. Conference league president, Gloria Strouse, received an engagement ring recently from her favorite West Point cadet. Former section B president, George Sheasley, went one step further and made Anna Shiffert, section A treasurer, his bride. A week later the Norristown conference treasurer, Shirley Jones, tied the knot.

Pastor Vlad P. Benko, San Diego, with hymn's composer Joan Gale Saleebey, Wendell Shoberg, & LeRae Zachau.





Small League Raises Cross

"A cross on our steeple? It can't be done."

But the Luther League of Immanuel Lutheran Church, Lena, Illinois, with only 15 members in the league, did it. Recently a dedication of the five-foot neon steeple cross was held with the league conducting the service. Not stopping here, the league is working on another project already.

Action Taken by LLA On Finances and Social Action

The executive committee of the Luther League of America, official youth auxiliary of the United Lutheran Church in America, adopted a budget of \$144,000 for 1959 at its annual meeting in Columbus, Ohio.

LLA has allocated more than \$34,000 for field work next year. This includes a youth workers' institute, training school and the programs of caravanning and work camps.

Judy Ford, 22, of Cherryville, N.C., president of the 60,000-member group, conducted the three-day executive committee session.

The committee adopted a statement on youth stewardship which opposes sponsorship of dinners and other commercial schemes that use the church's name to obtain money. The two-page statement was adopted unanimously by the 18-member committee.

The primary purpose of the statement is to foster among young people of the United Lutheran Church in America "the practice of scriptural principles of stewardship as a response to the love of God."

The statement was prepared by the Luther League staff in cooperation with the ULCA's Lutheran Laymen's Movement for stewardship.

The committee believes the statement will be beneficial in helping Lutheran young people make their stewardship an integral part of the total stewardship life of the congregation. In a strongly-worded paragraph the statement reads: "Youth stewardship recognizes that 'commercialism' . . . has no place in any Christian stewardship program."

The committee also approved a program proposed by LLA's social action committee to assist United Lutheran congregations in a social action educational program. The league will compile three bibliographies for use by more than 4,500 ULCA congregations in the U.S. and Canada in a program of social action and human relations.

The recommended material will deal with race relations, the Christian interpretation of sex and international relations and world order. The ULCA's Board of Social Action is co-operating with the Luther League in its preparation of the bibliographies.

(more information on the stewardship statement is given on page 51 f.)

TRANSPORTATION TO 1959 LLA CONVENTION

Facilities are such that Ithaca, New York (site of Cornell University) can best be reached by bus or plane, connections being made with Greyhound or Mohawk Airlines at Buffalo or New York City. A Greyhound bus terminal is to be found in Ithaca proper; the Mohawk Airlines airport is situated a few miles outside the city limits with chauffeur service into town provided by the Mohawk people. The only railroad serving Ithaca is the Lehigh Valley, the dependability of which is questionable.

All groups of any size are encouraged to look into the possibility of making the trip by chartered bus directly to the Cornell campus. Smaller groups might well consider taking advantage of group rates on trains or the relatively Greyhound round-trip fares. (For speed and fewer meal charges, try plane.)

Greyhound Charter Rates: 37 passenger bus, 55c per mile; 39 passenger bus, 60c per mile.

GREYHOUND BUS—round-trip fare per person

From	By Way of	Plus Tax
Calgary	Chicago or St. Louis	\$107.50
Toronto	Buffalo, Rochester	14.05
Halifax	Portland, Springfield	66.00
Chicago	Buffalo	33.70
New Orleans	St. Louis, Chicago	67.60
Minneapolis	Chicago, Buffalo	49.35
Raleigh	Washington, D. C.	31.60
Miami	Washington, D. C.	65.35
Denver	Chicago, Rochester	76.45
San Francisco	Chicago, St. Louis	123.85
Pittsburgh	Elmira	18.85
Harrisburg	Scranton, Elmira	12.60

AIRPLANE—round-trip per person

From	Plus Tax
Calgary to Buffalo	\$209.44
Toronto to Buffalo	13.64
Halifax to Buffalo	114.80
Chicago to Buffalo	52.58
New Orleans to New York	133.76
Minneapolis to Buffalo	103.18
Raleigh to New York	52.36
Miami to New York	117.81
Denver to New York	171.60
San Francisco to New York	235.40

TRAIN—round-trip per person

Coach from	Plus Tax
Calgary to Buffalo	\$131.40
Halifax to Niagara Falls (Canadian Funds)	56.90
Chicago to Buffalo	38.67
New Orleans to New York	86.85
Minneapolis to Buffalo	59.07
Raleigh to New York	33.96
Miami to New York	85.97
Denver to New York	119.90
San Francisco to New York	172.70

Bus Connections with Train and Plane (round-trip plus tax)

\$ 8.05	Buffalo to Ithaca	Direct
13.45	New York to Ithaca	by way of Scranton, Binghamton
Mohawk Airlines Connections with Train and Plane (round-trip fare, plus tax)		
\$21.45	Buffalo to Ithaca	
34.76	New York to Ithaca	

LLA REPORTS TO ULCA CONVENTION

Judy Ford

For a few moments, I should like to discuss trends with you. First, you'll note the trend toward leotards. Everybody who is anybody has a pair this year. The most popular colors are red and black. An ideal place to wear leotards is to school. This is a sure way to divert attention from boring lectures.

The second trend is the hula-hoop. You can buy these in any color. They are enjoyed by all ages. The object is to keep it going, maybe around the waist . . . or around the arm . . . or even the neck. The hula-hoop craze has swept the country.

The third trend is one especially exemplified by the Luther League of America during the past year. This has been the trend toward unity. No, I do not mean "unity" in the exciting sense of abolishing denominations, but in the simple sense of a real effort toward integrating youth into the total program of the Church, at all levels—congregational, synodical, national, and international.

In college often I made or heard the remark: "That stupid professor thinks his course is the only course we're taking this semester." Now the tables are turned and my students are asking: "Does that square think we are going to spend all our time studying her course?" I detect a connection here between professors and their pet subjects and leaders of auxiliaries or even boards of the Church. It is easy to become so involved in the work of our own particular interest, that we forget we are not ends in ourselves and that the Church exists beyond the bounds of our membership.

Because the plans of our national committees are channeled to the congregational leagues, it was advantageous for us to have in attendance at our November standing committee meetings, Dr. Erb from the Board of Foreign Missions. Later Dr. Erb invited Joyce Johnson, LLA Missions chairman and the President of the LLA to visit his office in New York in order to review the work of our Church in this field. Pastor E. Dale Click from the Board of Social Missions advised our Evangelism committee. Pastor Rufus Cornelson met with Social Action. Mr. Walter Jensen from the Lutheran Laymen's Movement for Stewardship gave valuable guidance to our Finance committee chaired by our Treasurer, Arnold Tiemeyer. In talking with two of these men later, they expressed amazement and pleasure that these committees are composed of such sincere and capable young leaders.

As you would expect, the result was better cooperation with the various boards of the Church and we trust, fuller congregational participation. To cite one example, the Evangelism committee instead of launching a program all its own saw real possibilities for youth participation in the evangelism program of the Church and decided that its main emphasis for the year would be promotion of youth's role in congregational evangelism. Our committee was of the opinion that youth's part goes beyond baby-sitting, dish-washing, and folding bulletins, but that youth are as capable as adults in making a bold witness for their Lord through personal contact—that is youth too can witness on the scene as well as behind the scenes.

Our September Youth Sunday program was further proof of this attempt toward unity. The title "Purse Partners" dealt with stewardship of finances, and pled that elders not consider us as a group apart, different, but that youth be recognized as partners with the rest of the congregation even in stewardship of finances.

The ULCA elected a youth to be among its delegation to the assembly of the National Council of Churches of Christ in the U.S.A. in St. Louis, in the Fall of 1957. We appreciate any attempt of the Church to make us a part of its program—a part of whom we want it to be proud.

Strangely enough, my devotions last night led me to Psalm 133, which reads:

"Behold, how good and pleasant it is
When brothers dwell in unity!

It is like the precious oil upon the head, running down upon
the beard,

Upon the beard of Aaron, running down on the collar of his
robes!

It is like the dew of Hermon, which falls on the mountains of Zion!

For there the Lord has commanded the blessing, life for evermore."

"Behold how good and pleasant it is
When brothers dwell in unity!"

Bob Menges

Bob Menges, LLA Veep's talk centered around Luther League of America's attempts to solve its problems of communication with congregational leaguers, advisors, and pastors.

He mentioned the three film strips available free from LLA: "It's Your League"—stewardship in the youth organization; "Shadow of a Shed"—work camping program; and "CU at CU"—promotional strip on the 1959 LLA convention at Cornell, New York.

He mentioned the attempt to reach pastor's through the Pastor's Desk Book. "In order to keep each ULCA Pastor informed of its program LLA follows the financially expensive procedure of sending a copy of each new literature item to pastors through the Pastor's Desk Book."

Various new pamphlets are now off the press and six major literature items (including the officer's pamphlets) are in the process of revision. They should be available soon after the beginning of the year.

"Probably the most effective direct means of communication from the LLA office and executive committee is through our publications, LUTHER LIFE and HIGH IDEALS." LUTHER LIFE is a monthly magazine-topic publication and HIGH IDEALS provides topic material for junior highs.

Bob concluded his remarks with the fact, "No matter how much material is sent from LLA to the congregation, not until suggestions, comments, and criticisms, return to LLA from the congregation is the circuit complete and effective communication established."

Parts of Leslie Conrad's report to the ULCA convention were presented through the Clatter by Conrad section of the January issue of LUTHER LIFE.



IT SCARES ME

FOR eight days Charlie Brown stood under the tree where his kite was caught while millions of "Peanuts" readers waited. He would hang onto the string of that stupid kite no matter how much Lucy fussed at him.

Finally it rained. When Charlie was sure the kite was getting wet, too, he marched victoriously home.

Charlie Brown is practically flesh-and-blood real to perhaps 30,000,000 readers of some four hundred newspapers today.

To them the man who hatches out all these comic situations is not nearly so real. For instance, when Charlie Brown got sick recently, he received two get-well cards. But when Charlie's creator, Charles M. Schulz, fell ill, he only got one card!

This man Schulz, however, has been coming in for quite a bit of attention in the last couple of years. Yale students cited him as "Humorist of the Year" a few months ago. In 1956 he was named "Cartoonist of the Year" by fellow members of the National Cartoonists Society. Apparently everybody from the newsboys to John Foster Dulles must follow "Peanuts" these days.

Some of the national magazines who have taken a look at Charles Schulz have been impressed by the fact that he is a religious man. They generally start off my saying that he doesn't

"drink, smoke, or swear."

"But that," Sparky Schulz would be quick to say, "is only a surface thing as far as the meaning of true religion is concerned."

He hopes that his faith goes much deeper. It involves his attitudes toward life and other people. It means understanding the Christian faith and its history. He tries to give religion expression in daily service.

One time he contributed some drawings to a Minneapolis group. In appreciation they sent over a secretary to give him a bottle of expensive liquor. He debated about accepting it and throwing it away later. Finally he said, "Thank you, but I don't drink."

In such instances, there comes an inevitable question: "Why not?" Here his sly humor came to the rescue. "I'm a religious fanatic."

Actually, Schulz's religion is an intensely personal thing. He grew up in a family of "drifted church members" where Sunday was mostly a time for fishing or relaxation.

Then, when he was in high school, his parents found new meaning in life through a minister who went out of his way to introduce them to vital Christianity.

It was shortly after he came home from Army service in World War II that his own life was turned around,

*Christians dare not
forget how to laugh*

by K. F.
HALL





"See that new church? I helped fix the flat tire on the truck that hauled the papers for the paper sale that paid for the wood that they used to build the front steps!"

and he became a committed Christian. A wide reader, he delved deep into the literature of his own church.

He continues to study widely in order to reach his adult class or to lead a week-night study group at church or just to be a growing person. His faith finds practical expression in service to the church.

Perhaps you're a teen-ager with a talent for doodling and you want to know, "How can I become a cartoonist?" A quick look at Schulz's life might help supply some answers.

As a bright six-year-old growing up in the home of a St. Paul, Minnesota, barber, Sparky could draw a reasonable facsimile of Popeye. His dedication toward becoming a good cartoonist stems from that year. He was always doodling.

As a high school senior he drew some cartoons for the school annual, but evidently the editors didn't think they were good enough to publish. This just confirmed for Sparky that he was nobody.

Out of high school, he enrolled in a correspondence course offered by Art Instruction, Inc.

Then came Uncle Sam with beckoning finger. By the time the war was over he had grown into a 175-pound man almost six feet tall with the rank of sergeant.

Back in St. Paul he found himself at loose ends. He drew a few stray cartoons and played quite a bit of golf. Then one day his old correspondence school invited him over to Minneapolis as an instructor.

He spent several years in that work, and as he climbed toward fame with "Peanuts" the art school provided a penthouse studio for him above their downtown offices.

Eventually he began to sell a few gag cartoons to the *Saturday Evening Post*. In 1950 he mailed out a batch of samples to United Feature Syndicate in New York. Before long "Peanuts" was going out to its first eight newspaper clients.

As circulation has grown, so has his income and the demands on his time. Now several assistants work with him on a variety of cartoon projects at his woodland studio in California.

CORRECTION

The article *Plan Your Program*, in the December LUTHER LIFE, is the work of Ron Shonk, Bob Menges and Gus Wedemeyer. We had erred in assigning credit for this material.

Schulz offers some specific suggestions for would-be cartoonists: 1. Get a broad education and wide experience. After all, a cartoonist has to have some background and perspective.

2. Sharpen that sense of humor. This is a thing that can't be honed overnight. Few cartoonists show any promise until they are well up toward thirty.

3. Take specific courses in cartoon work. Generally, it is necessary to do this through a correspondence school.

4. Although there are only a few openings, it would be valuable to gain experience assisting a successful cartoonist.

5. Keep drawing regularly.

6. Dedicate to the task; "hang on to the kite," waiting for opportunity to come along.

Where does a cartoonist get ideas? Well, Sparky's family includes his wife Joyce and five children, and so the stock question is, "Do you get many ideas from your family?"

Sparky's answer: "Of course I go home and find my golden retriever sitting in a tree and imitating a vulture. Where else would I get that idea for Snoopy?"

Actually, almost all of his ideas come as he sketches at his drawing board. They come as he thinks about the "slightly warped" little characters with the adult vocabulary whose personalities he has developed across the last eight years.

So "Peanuts" humor grows directly out of characters like Charlie Brown and that champion fuss-budget called Lucy, whose library includes such titles as *I Was a Fuss-budget for the F.B.I.* In this day of insecurity and search-



"I don't think you have held my hand once since you became treasurer of the Y.F."

ing for peace of mind, young Linus has the answer—a yard of outing flannel which, clutched to his face, gives him "immeasurable happiness."

Then there are Patty and Violet who can't stand Pig Pen, the only little boy in the world who can get dirty while walking through a snow storm. Despite his filthy exterior, Pig Pen says he "thinks clean thoughts."

Schroeder is the dedicated musician who won't go to school on Beethoven's birthday. He can play even the most difficult pieces on his toy piano where the black keys are only painted on, "because I practice a lot." Schroe-

der, incidentally, gives some expression to Sparky's own passion for good music.

Snoopy the dog gets a lot of joy out of living, perhaps because he is able to relax so completely by putting his head in his water dish.

Through such lovable little creatures as these Charles Monroe Schulz speaks to millions every day. "When I think of that it scares me," Sparky says. For he does take this humorous business seriously.

Through it he performs a kind of Christian ministry to a world that often takes itself too seriously, that is often stuffy and pompous, that has sometimes forgotten how to laugh at those things that deserve laughter.



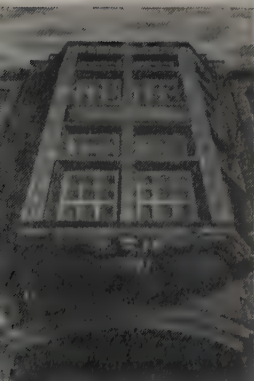
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THE ALTAR

it's what's up front that counts

by CHARLES D. TREXLER

YOU open the door of the church and walk in.

The first thing that strikes your eye—if it's a Lutheran church—is the Altar. There's a reason for this. It is because the Altar symbolizes the sacrifice of Christ on Calvary. Here God's powerful grace comes to us. Here our prayer, praise and thanksgiving is offered to Him.

On the Altar table are carved five crosses. These represent the five wounds of the crucified Lord. The fair linen cloth which is spread on the table of the Altar symbolizes the winding sheet in which the sacred Body of the Lord was wrapped for burial. The form of the Altar suggests a tomb—the tomb in which he was buried. There is no doubt at all in the symbolism of the Altar that "He was crucified, dead and buried."

On the other hand, what goes on at the Altar leaves no doubt that "on the third day He rose again from the dead." Our prayer, praise and thanksgiving are offered to a living and reigning Christ. The prayers said at the Altar end "Who liveth and reigneth . . ." The praise is full of references to "Christ who with the Holy Ghost art most high in the Glory of God the Father." The thanksgiving is the thanksgiving of the Eucharist, or the Holy Communion,

where we "do this in memory" of Him, pleading His sacrifice on the Altar of Calvary for the forgiveness of our sins right now.

It is a wonderful thing to remember that the Altar is the frontier of eternity. When we worship there we worship not only with our congregation and pastor. We worship not only with all our fellow Lutherans throughout the world. We worship not only with all people who claim Christ as their Lord and Savior. But we worship "with angels and archangels and all the company of heaven." That company includes all the prophets and priests and martyrs and confessors and saints of all time. It includes the saints of our own congregation who have 'transferred' to the Church Triumphant. It includes our own dear ones who have gone before us.

A soldier respects and salutes the flag of the United States not because of the flag itself. It would certainly be silly to salute a piece of red, white and blue bunting. He respects the flag because of what it represents. No wonder we respect and salute the Altar—not because of the thing itself but because of what it represents.

So we Lutherans place the Altar in the main position in our churches. That is the place where we go to God through the sacrifice of Jesus Christ. It is where God comes to us through the sacrifice of Jesus Christ. It is our Holy of Holies, the frontier of eternity.

the LETTUCE LEAF and SIN

by
ROBERT
HULDSCHINER

I don't like true stories. True stories have a logic of their own which you can't twist or bend to fit your own preferences.

I'm telling this true story regardless of its uncomfortable logic because again young people have crowded camp grounds and gathered for meetings and conventions and because it's just a little over a year since this thing happened.

The place was the campus of a mid-western university and the occasion was the Luther League's international convention. It was a stifling hot day, the sun burning down on parched fields and steaming streets.

But the heat didn't affect the thousands of young people going cheerfully through the paces of a convention with all its parliamentary proceedings and crowded schedules.

They didn't cut classes at workshops and choir rehearsals, and the discussion groups were lively affairs with everybody taking part except the very young ones—the 12- or 13-year olds, who listened in awe as their older fellow-delegates dug fearlessly into such theological topics as justification by faith and the priesthood of believers.

It was the last working day of the convention when the group I led in discussion had reached the topic of sin and redemption. It was a well-schooled group which had taken its catechetical instruction seriously. When I asked how many of them felt in constant need of divine forgiveness all hands went up—except one.

The hand that didn't go up belonged to an attractive 16-year-old girl who was among the most active participants in the debate. I like dis-



senters and I like people who will argue on the losing side. So I looked at her encouragingly and said: "The minority will now present its objections."

"I," the young girl said in a loud and calm voice, "need God's forgiveness like everybody else. But not always. Sometimes I haven't done anything wrong. So why should I be forgiven?"

How could she know she hadn't sinned? somebody in the group asked. The girl smiled confidently and said that sometimes she just knew. Like today, she said. Today she had not sinned. She had a clean record.

She gave us a blow-by-blow description of what her day had been like. She got up early, joined the group in morning devotions, had eaten her breakfast, gone to the choir rehearsal and then to the convention meeting, had had her lunch, taken part in a committee session, then gone back to the convention hall for the balance of the afternoon before coming to the classroom for the discussion group.

"There wasn't really any time for sinning," she concluded with a smile. "The schedule was too crowded."

At that point the bell rang and I closed the discussion in a hurry because we had to go for dinner and it was a 10-minute walk to the cafeteria across the campus.

Groups of conventioners were coming out of all the halls and converged in a thickening stream of people going toward the cafeteria. I walked among them, heard their young voices, laughter, bits of songs, looked into clear, confident faces and thought of the girl who hadn't sinned today.

She was right, I thought suddenly. Above and beyond the stern doctrine of man's inherent sinfulness, there must be a time of reprieve, a time for nonsinners. And if it was anywhere to be found, this was the time and place. Here, among these young and dedicated people, earnestly discussing their faith and actions, sin was a theological abstraction—not a live issue. She was right. There was a time of reprieve.

I felt so elated that when I reached the dining-room building I got lost in the milling crowd. The cafeteria was in the basement. Not being able to push through the crowd of people blocking the main stairway, I walked through a side door and found myself in the service wing. A small stairway led to the basement.

The sound of the crowd in the main floor lobby and basement cafeteria came to me in a distant din. I felt like an intruder in a forbidden area.

I pushed through a swinging door and found myself in the remotest corner of the large kitchen. There were people in white dresses milling around the stoves and counters but the dimly lit area where I stood was deserted.

Not quite deserted, I suddenly discovered. Because close to me was a man in a faded T-shirt and grey-white denim trousers. He was an old man, his face of a yellowish color like parched paper, and he was staring at something he held on his open palms.

The thing he held was a lettuce leaf. He supported it like something very precious, and I saw that he was crying. And then I heard him mumbling under fitful sobs something I could make out as German. "They're

throwing it away," he said, "throwing good, green lettuce away. Good green lettuce . . ."

One of the waiters must have seen me staring at the man. He came over from the counter with an embarrassed grin. "This way to the cafeteria," he said and led me through the kitchen, away from the sobbing old man.

I went with him, feeling numb and helpless. And as we reached the swinging door leading to the dining area, the waiter said: "He's a DP. Came here just a year ago. His wife died in a concentration camp. Malnutrition. He gets upset every time he sees the stuff that comes back from the tables. Bread, carrots, lettuce—you know, all the things on the platters they don't eat. He's crying a lot."

He went back to the counter and I stepped into the dining-room. The din swelled to a deafening roar. The Ohio delegation was trying to drown out the state song of Wisconsin and had just gone through the fourth repetition of its war-like O-HI-O battle cry. Half of the diners were standing, cheering them on. The other half was noisily rooting for Wisconsin.

I looked at their plates, half-filled with food which they were in no hurry to eat. Suddenly I felt that this evening I wouldn't have any dinner. I pushed blindly through the crowded room, made my way to the lobby and out into the street.

It was quiet out there and the heat wrapped me into a wet blanket of discomfort. I looked into the starless, thick sky like a blind man trying to pierce the inner darkness of his eyes. I would have to ask the pretty 16-year-old girl if she had eaten her lettuce leaf today, I thought. I would

have to know. It was terribly important. But perhaps she wouldn't remember. And, even if she did, she wouldn't understand what a lettuce leaf could have to do with sinfulness.

I would have a lot of explaining to do, I thought with a sense of urgency. She ought to know. And all the others ought to know. There was a story to be told that shouldn't go unheeded.

But, as I said, this was the last day of the convention. The next morning everybody left. I didn't see the girl any more and I didn't tell anybody.

Partly because there was no time. And partly because it took a long process of thinking for me to be able to tell that story. Because, you see, I was one of the people who never ate his lettuce leaf on the plate at that convention.

TOPIC HELPS

Explain briefly that the person speaking was a discussion leader at an ILLA convention. He is speaking from personal experience. Read the story—not dramatically but very simply.

WORSHIP

HYMN 128 "O Sacred Head, Now Wounded"

PRAYER 45, page 371

PSALM 32

TOPIC

SILENT PRAYER

HYMN 213 "Dear God, Our Father, at Thy Knee Confessing" or 289 "Before Thy Throne, O God, We Kneel"

THE LORD'S PRAYER

SCRIPTURE 1 John 1:5-10

PRAYER 28, page 367

HYMN 133 "Saviour, Breathe an Evening Blessing"

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from THE LUTHERAN



*there are reasons
for the varieties*

A FAVORITE American word for describing something foreign . . . say a costume . . . is "exotic."

But the word is double-edged. Nothing is more exotic to the Carpathian Mountain man—garbed in huge leather boots and fur cape—than the street clothes of an American girl!

This brings out an important fact about clothes. They reflect the circumstances of the place where they're worn. They reveal things about the people who wear them . . . even their history.

A good example is blue jeans. Nothing is so typically American. But why? Because a hundred years ago our nation was still a frontier country. Old style clothing couldn't stand up to the rugged, dynamic new life. That re-

CLOTHES AN

quired a costume of its own. We're still a hardworking, hard playing nation, and the durability of the blue jean makes it a hundred years later, still the typical, all-American garment.

Caste and Culture

The same sort of historic significance for clothes is duplicated the world over. Take the *sari* of India. Early inhabitants discovered a way to produce fine muslin by revolving bamboo slivers in a cocoanut shell.

They made cloth in five to eight foot lengths and wrapped it around their women from head to toe. Modesty was the main factor. And the way the garment was wrapped proclaimed the wearer's caste to all.

Present Arab dress started ages ago, when kings in the Middle East began wearing large, wide-brimmed hats as signs of authority. They weren't very comfortable, so softer turbans and hoods became the vogue. Flowing tunics were added as a further touch of nobility.

But ordinary people thought the costume a good idea and adopted it. Reason: loose robes and hoods offer excellent protection against desert heat, sand and cold.

Oriental kimonos began much the same way. Workers wore pants; aristocrats donned robes just to show they *didn't* work.

Nations clash in war and, when the dust of battle clears, the victor stamps his mark on the vanquished. Some-

UR CULTURE

times this will last—as with the flowing togas of some African tribes—and tell a sad bit of history in the story.

Rome trampled half the world with her mighty armies. When the marching legions subsided, North Africa was a Roman possession. Coming from the balmy Mediterranean area, the Romans wore loose togas as a national costume. Natives recognized the loose, cool and simple robes as ideal for the tropics. They copied them.

That was over 2,000 years ago. The Roman Empire vanished a long time ago, but the togas are still worn—silent, jungle witnesses to an empire's fall.

South American *serapes* also tell a story of vanishing civilizations. Their vivid designs are carried over from ancient Aztec culture.

Comfort and Convenience

The origins of clothing aren't usually so momentous. Practical necessity is part of clothing history, too. Scottish kilts are an example. They permitted the wearer to tread the wet Highland Heather—without soggy pants! And the large, rear buttons on Germany's national costume once were used to hold up coat-tails while riding horseback.

In some places, like Scheveningen, Holland, local custom keeps old clothing styles alive. There, girls choose ordinary or traditional dress for their weddings. But if they pick a traditional dress, they must continue wear-

ing the style throughout their lives.

As might be imagined, most uniforms fall into the "practical" category. For instance, the khaki uniform was born when British troops clashed with bandits along the Khyber pass. The Tommies found their gleaming white uniforms presented a perfect target. With bullets whizzing close to British ears each day, it didn't take long for some unsung military genius to act. He dipped his "whites" in the nearest muddy creek—and they came out khaki (Indian word for mud-colored.) This color provided better camouflage and the whole army began using them.

Sure, clothes are exotic—to the other person. But they tell a bit of all mankind's story.



*they don't love us
all the time*

*because we don't
bother to*

UNDERSTAND THEIR PROBLEMS

by
JUDY
FORD

"SUGAR in the morning, sugar in the evening, sugar at supper-time . . ." A contribution from America to European culture! On any street in Copenhagen, in the station in Stockholm, by the harbor in Hamburg under the Eiffel Tower in Paris, inside the atomium at the Brussel's World Exposition, American songs are sung as exuberantly as in the states. In Göttingen, Marlon Brando stars in *Teahouse of the August Moon* . . . in Paris *The Ten Commandments* is advertised . . . In Lubeck, Marilyn Monroe graces the screen in *The Seven Year Itch*.

At a German University, excited students display displeasure at the U. S.'s move in the Lebanon situation. A Swedish newspaper pictures a hostile-looking American soldier opening a can with a bayonet. At some European airport, an American woman impatiently scolds a porter for being unable to choose her bag from ninety-nine others, then expects him to accept two cigarettes as a tip.

Yes, the U. S. is being eyed by our world neighbors, but everything in the line of vision is not being highly praised. Some typical questions put to Americans are: What about the Little Rock situation? How does our country compare with America? Are all Americans rich? What are your schools like? Do you approve of the recent move of your government in the Middle East? German university students are more alert to current happenings in the States than our own citizens. If Americans keep up with the Joneses, the Europeans attempt attaining the American standard of living. America has become an economic yardstick. A man may disap-

prove of the U. S. governmental actions or social attitudes while his wife looks longingly at an American shrimp chiffon formal.

The picture Americans have painted of our country is often inadequate and unjust. To a European boy, an American youth is visualized in bluejeans and a cowboy hat. To a European woman, the American woman in her furs and fancies is clad for society or business. To the European man, the American man often oversteps his bounds in selling the world on his way of doing things. It is natural for one to evaluate by what he reads in magazines and papers or by what he actually sees in live representatives of a country.

American tourists lend financial support to Europe, which rightly boasts of an historical heritage of antiquated castles, palaces, paintings, rocky Viking coasts, cathedrals, monasteries, streets, statues and monuments. But, for one who is in search of something more, his attention is easily diverted by other existing conditions.

Glimpses from a European Experience

1. Germany . . . You are there!

Pastor Smythe's little black car meets us at the Refugee Camp near Lubeck and speeds us to the Iron Curtain. Pastor Smythe assures us that we are traveling in style; formerly the car belonged to the bishop. We turn left on a narrow dirt road and stop because the bridge we are approaching is barred. Eckhart Lange, our German companion leads us from the car toward the Iron Curtain. We learn that in this place the river serves as a

boundary between the Eastern and Western zones. At closer glimpse, we spot two East Zone policemen searching for prospective escapees. We tremble, for with slight effort and a few more yards we could be shot or imprisoned. We dare not walk on the rotten bridge, because it halts abruptly halfway across the river; the Eastern half is chopped off.

"Has someone been plowing?" we wonder as we note a broad row of turned-up black soil extending the entire length of the river. This, we are told, is "Death Row." If one attempts to cross over he is at the mercy of the police.

Gazing into the land on the other side of the narrow river and half-bridge is like peeping into another world.

* * *

Serious problems confront Christian youth in east Germany. A memorable occasion in the lives of these young people is the taking of a special oath of dedication to their communistic government. This oath includes a denial of God. On one hand, the Church is saying, "If you take the oath, you do not deserve to be confirmed." On the other hand, if they do not, it is exceedingly difficult to secure admission into the universities. Their further education and occupations are at stake.

One young East German Christian who was denied permission to be among the European youth delegation to the Lutheran World Federation in 1957 wrote: "Do not feel sorry for us because of our lack of complete freedom, or lower living standards, or even because we were not allowed to go to America. This is not the type of

sympathy we desire. Rather, we beg for your prayers. Pray for us that we might learn to love our enemies—those fighting against the cause of Christ. Hate comes so easy . . . love, so hard."

2. Scandinavia . . . you are there!

Today is Sunday, time to worship in the Cathedral. A church famous for its architecture is near our hotel in Copenhagen. There are thousands of members belonging to this parish. There is seating for 2000. What a glorious experience will be our worship with scores of Danish brethren! But as we walk down the long aisle the chairs are empty. And we pray with seventy other worshippers.

* * *

So called "Free Churches" in Scandinavia are not in abundance. Most people are born into the Lutheran Church. A large percentage are baptized and confirmed, but attendance percentage-wise is extremely poor. In Sweden where our denomination is the State Church, a congregation of 10,000 members is common. Perhaps there is an average Sunday attendance of three to six hundred, or 6% of the membership. The pastor is burdened with records of births, deaths and marriages which he must keep for the state for all of his 10,000 members, whether or not they ever enter the doors of the Church. He must forfeit visitation. Several Göteborg newspapers sent reporters to interview the president of the Luther League of America. To them such a program as ours was fantastic. One paper carried the intriguing headline: "In America young people can play baseball and worship God." This was

their response to our five-fold program.

A society writer in Sweden penned in her daily column: "If an American comes to visit you, take him to church, for it is the socially accepted thing in America to attend church on Sunday. Some are declaring this to be a crux of the matter—that in Scandinavia, the socially accepted practice is not regular church attendance. A remark overheard following a confirmation service was: "Well, Son, now you've finished your obligations to the Church." Conscientious Christians in these countries are endeavoring to rekindle a flame and pastors from Finland and Norway reflect optimistic anticipations for the Church.

3. England . . . you are there!

We board a shaky train in London headed for Theddingworth near Rugby. In about two hours we are met by an Estonian cook, a German helper and a Polish camper and find our way toward Hothorpe Hall. This particular week Estonian and Polish children are occupying Hothorpe—an old estate dating back to the Domesday Book and purchased by the Lutheran World Federation. It is now serving Lutherans in England—truly an international melting pot. Everyone we meet seems to have come from a different European country.

Some staff members are from America, as the director Pastor Swantz. Few staff persons are receiving more than a pound a week (about \$2.85) in remuneration for their work.

On an early morning tour we see the results of a workcamp and visit the former stable which has been transformed into living quarters for mis-

sionaries preparing to go out to foreign fields. The children dress simply, sing sweetly, and receive instruction graciously.

Following World War II, Polish, Finish, Estonian, and Latvian refugees flocked to England. Pastors, teachers, doctors and unskilled laborers alike were put to work in the mines or at menial tasks. Pastors are now permitted to serve in their trained profession. A single pastor may have five congregations within a 240 mile radius. A congregation is fortunate to have a pastor once a month.

Catechetical instruction can best be done at Hothorpe where a pastor can gather all the youth in his charge and instruct them for a week. People connected with Hothorne are amazingly loyal and self-denying. The cook left a 15 pound per week job to work at Hothorpe without pay.

The Lutherans in England are looking forward to the time when they can overcome their traditional backgrounds and have a united Church. The Lutheran church was the first authorized free church in England. For the youth who have voted to call themselves the United Luther League of Great Britain, unity will come easier than for their parents, but this too will require leadership and years of struggle. Hothorpe Hall stands as a monument of determination and hope for people whose religion is not served on a silver platter.

4. Home again

Back in London, we board our plane for our return to the states, where we shall meet again in church next Sunday morning, for it is the socially accepted thing to do!

TOPIC HELPS

Before the topic, the leader calls out certain words. The leaguers write on paper the first thing that enters their minds when they hear the word. Examples of words are: Communist . . . Jap . . . Paris . . . Cockney . . . Refugee . . . German, etc.

When the topic is ended, collect the papers without names of persons, and call out various words from the papers to show how we associate certain characteristics with certain words. Then ask the question, what do you think others think of first when they hear the word American?

DISCUSSION

What do others think of when they hear the word American?

How was Germany divided following World War II and who controls the Eastern Zone?

Do we really appreciate our freedom of worship? What would you do if you lived in East Germany?

What impression do you think the Little Rock situation has made on the minds of people the world over?

Is there anything we can do to change the opinion people have of Americans. Is there any value in this?

Why should we be aware of happenings in America and can we do anything about them?

Are denominations good?

WORSHIP

"In Christ There Is No East or West," "Where Cross the Crowded Ways of Life," "Christ for the World We Sing," "Jesus Shall Reign," "Thou Whose Almighty Word," "The Church's One Foundation," "Remember All the People."

Scripture Suggestion: Ephesians 4:1-6. Worship center: table with Cross behind a globe of the world.

One morning, as I sat out on a hillside at a summer youth camp, I listened to the chattering of the birds as they heralded the rising sun. I thought I heard God calling to me. But was it God? It was the sound of the breeze from the sea, creeping up from the foothills and bathing the mountain-top with freshness. Trees rustling their leaves. This was the only voice that reached my ear.

One evening as I sat with a group of friends at Vespers, I thought I felt God close beside me. When I turned to look I saw only my neighbor. The rich, red rays of the setting sun cut across a friend's face and for a moment I thought that it was the face of Jesus. Then I remembered the unkind thing that I had said during an afternoon hike and I saw the face of my friend once more.

I stood in line today thinking Jesus was near and I remembered how I had pushed and fought for first place. When I turned to see, it was the girl who sleeps next to me in my tent.

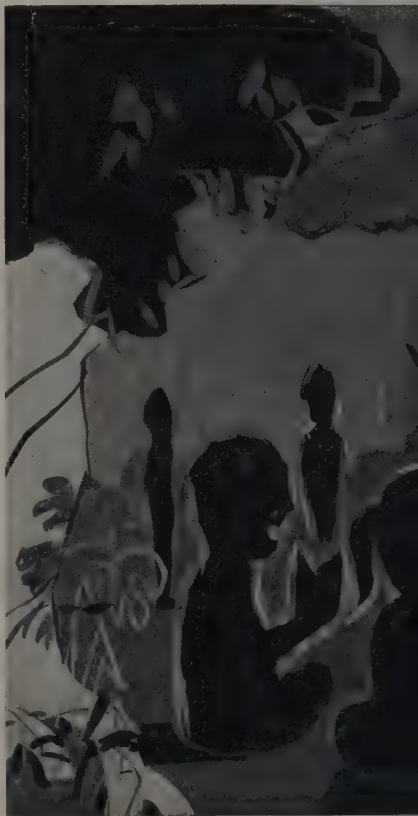
This morning I thought I heard God say He needed my help—my help in the work of His Kingdom. But I didn't have time to listen. There are other things that I want to do with my life.

Someday soon though—maybe tomorrow—I am going to go again to sit on the mountain side in the early morning hours. Perhaps I will hear the Master speak to me again in the rustling breeze and blowing leaves. Perhaps I will feel His presence in my Morning Watch and I will seek His Guidance for my life. Perhaps I will see again the face of Jesus in my friend's face. In living Jesus' way, I shall be able to share in His Love.

LOSE

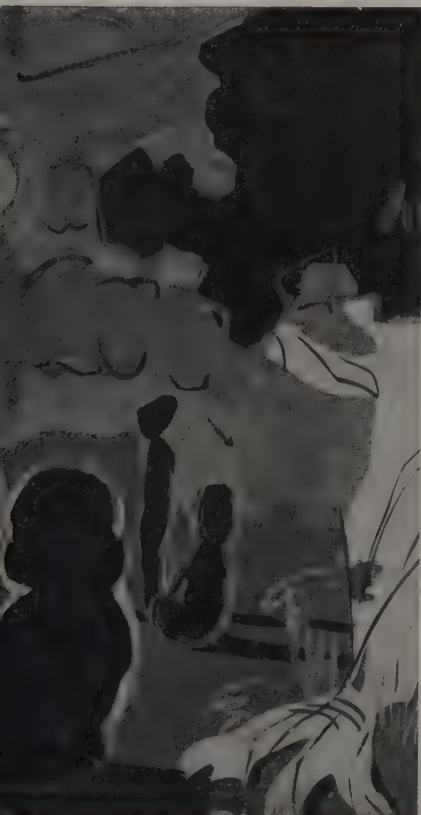
two vignettes

by SANDY WILSON



WICE

*attitudes that assure
the cleric's applause*



I am the Unknown Disciple. My name is not recorded in any of the early Biblical writings and I was not able to walk the Judean Hills with my Master. Jesus used to preach from boats on the Sea of Galilee and, though I loved the sea, I was never with Him on such an occasion. I was not able to go to the Garden of Gethsemane and watch while my Master prayed.

I did not mingle with the town folk on the night of His trial and deny Him, as did Peter. I did not watch the nails go into His hands or see His side pierced with a sword. Nor was I even present to see this Christ crucified for the sinful nature of man. I know of His Resurrection only from the books I have read. I did not walk with Jesus or experience His life with Him and yet I am one of His Disciples.

No one will ever know that I am His Disciple for I am afraid that those who discover my secret will laugh at me or reject me. This is an extremely difficult position in which I find myself for I am continually saying one thing when deep down inside I mean just the opposite. Oh, I am kind enough to other people . . . when someone else is watching me and I often repeat all of the nice things that I know, but my thoughts are filled with evil words and ideas.

I say I love something or someone, but this is simply because that thing or person is kind to me or because I am able to use that person to help myself to a richer material existence. I know this is wrong and yet I do it. Perhaps, someday when I am older, I will learn to love people because they are God's creation. In the meantime, though, I'll continue friendships on my basis.

SHOULD I PRAY

*does praying for oneself become
God-centered or self-centered?*

SINCE Christian prayer should always be God-centered, praying for ourselves might appear to be inconsistent. Is not praying for oneself self-centered and therefore the opposite of this ideal of Christian prayer?

Now it is true that praying for ourselves can be self-centered, but it need not be so. The last person in the world who could be accused of self-centeredness was Jesus Christ, yet he prayed for himself. In the passage of John's gospel known as the high-priestly prayer we find him praying in these words: "And for their sakes I sanctify myself." Jesus knew that without help and inspiration from God he could not do the great work for others he was called to do and which he wanted to do. Thus his prayer for himself was not self-centered. It was "for their sakes" that he prayed. The prayer was that he might sanctify himself. The

reason for it was that he might serve others the better. The need of others was the motive of his prayer for himself.

Thus, from our Lord's high-priestly prayer we learn the spirit in which we should pray for ourselves. And because Jesus so prayed, certain things become clear about praying for ourselves. First, it is right to do so. Second, from our Lord's prayer for himself what we should and should not ask for ourselves becomes clear. And third, in his life we see the effectiveness of prayer for ourselves.

Why Is It Right?

It is right to pray for ourselves because we can never do our best for others unless we ourselves are at our best; and we cannot be our best without prayer, including prayer for ourselves.

OR MYSELF?

by DONALD J. CAMPBELL

If, then, prayer for ourselves is right and necessary for full Christian living, for what shall we pray? Perhaps we can best make this clear by starting with the things for which we should *not* pray.

As Christians, praying in Christ's spirit of "for their sakes I sanctify myself," we shall not pray for anything of a purely selfish nature—our own happiness, for example. To be primarily concerned about our own happiness is to be self-centered, and self-centeredness and happiness are mutually exclusive. God himself cannot make them jibe. We destroy happiness when we reach out to possess it for ourselves. We can have it only as a by-product of better things. We shall not, then, pray directly for our own happiness. Nor shall we pray for material wealth and possessions for ourselves. For necessities, yes, as we are taught

in the Lord's Prayer, but for nothing of a material nature beyond this. This point should be so obvious to a Christian as to hardly need saying, yet there are thousands who waste their prayers on such fruitless petitions.

The warning has been given that perhaps the real danger of prayers for wealth and possessions is not that they will not be answered but that they *will*, and we shall find ourselves in possession of the second best at the expense of the best. The man who sets his heart, and therefore his prayers, on such things very often gets them; but in the process the real spiritual riches pass him by. And this is a poor exchange in any man's language—to spend a lifetime accumulating that which is perishable and which we can't take with us to such an extent that we miss entirely the eternal meaning and spiritual significance of life. Such a person is taking the water and missing the wine; he is taking the imitation and missing the genuine article; he is taking the second best at the expense of the best.

An illustration would be the familiar fable of King Midas and the golden touch. You will remember there were two outstanding things about King Midas. He had a beautiful daughter whom he loved. He also had a lust for gold, and wished that everything he touched would turn to gold. This wish was granted, and the king was extremely happy for a time as he saw the things he touched turning into gold. But eventually his lovely daughter fell a victim to his golden touch and turned into a lifeless golden image. Then King Midas realized that his daughter's love was more precious to him than all the gold in the world. He had been

granted his desire for gold, but only at the expense of something far more precious, his daughter's love. He had achieved the second best at the expense of the best.

The Prophet of the Exile cried many centuries ago: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" He might also have cried, "Why waste your prayer on that which satisfieth not?" As Christians we shall not pray for wealth and possessions for ourselves. For what then shall we pray?

For What—1

First, we can and should pray for health. Instead of helping others we become a burden to them if we do not have good health. Thus, for the sake of others as well as ourselves, we need health, and it is right to pray for it.

The good that the Christian Science Church has done for Christianity in general is that it has reminded us all of the reality of faith healing. True, many of us feel that it has gone too far in rejecting the aid of medical science, but perhaps this fanaticism is needed to dramatize to the Church the principle of faith healing, which it has well-nigh forgotten yet which is beyond doubt a part of our Lord's teaching.

It is interesting to note how the medical profession itself is giving new study and interest to a field closely allied to faith healing. Psychosomatics is their word for it, a word compounded of the words "spirit" and "body." Psychosomatics is the study of the relationship of mental and spiritual conditions to physical health. Thus medical science is concerning itself with the kind of physical healing

which followed when Jesus said to the sick, "Thy faith hath made thee whole."

Not all physical illness and suffering is traceable to mental and spiritual causes, but a great deal of it is. Physicians have long recognized the importance of spiritual attitudes in the process of healing.

Calling on a patient in the hospital not long ago, I was informed that her doctor had told her he had done all he could for her, that what she needed now was a "will to get well." Without faith, the will to get well, the healing process is retarded, and sometimes blocked altogether.

Now if faith is so important in the healing of illness, it follows that it is just as important for the prevention of illness. Spiritual attitudes of faith in God, belief in the essential goodness of life, and good will toward others; these actually give us immunity to illness—not to all illness, but to a great deal of it, especially the type of illness which can be traced to mental and spiritual causes.

Prayer strengthens and deepens these spiritual attitudes in us and gives us this aid to healing, this immunity to a great deal of illness. Praying for health is effective. We can and should thus pray for ourselves. The sick need not only a physician but also the Great Physician, whose help and health they find in prayer.

For What—2

Second, we can and should pray for wisdom for ourselves. We need wisdom if we are to serve others acceptably, no matter how large or small our field of service may be. The mother and father need it in bringing up their

children. The diplomat needs it in his work with other nations and peoples.

Good will and good intentions are of course fundamental in every field of service. Without these the best-trained and most able person can render only hollow and ineffective service. Yet in themselves they are not enough. Psychiatrists and social workers have been given ample evidence of damage done in human relationships not only by persons of ill will but also by persons whose good intentions were unwisely guided. . . . Good will and good intentions plus wisdom is the equation for truly effective and acceptable service.

This surely is the truth behind the great Old Testament story of Solomon. When he took over the kingship of Israel, Solomon prayed to God for an understanding heart. Because he did not ask for himself a long life, or riches, or the life of his enemies, but asked for wisdom, he was commended by the Lord, and his prayer was granted.

We all need wisdom in our dealings with others. Therefore it is right to pray for it for ourselves.

For What—3

Third, we can and should pray for inspiration for ourselves. Inspiration is that extra of God's grace which marks the difference between making life an art and just living. It has been said that a genius is not one who does uncommon things but rather one who does common things in an uncommon way. It is inspiration which makes this all-important difference. It is the polish which makes the drabness of life sparkle.

The plots of many of Shakespeare's

historical plays were taken from Holinshed's *Chronicles*. Shakespeare did not create these plots, but under the touch of his genius these dry chronicles which few people ever heard about became the great dramas which all the world knows. Shakespeare put inspiration into them, and that made the difference. With the inspiration that comes through prayer we take the dry chronicles of daily living and make life and art, an unforgettable drama, and others see new and great possibilities in life through us.

No, we cannot be at our best or help others effectively without this extra of God's grace. It is right to pray for inspiration for ourselves.

For What—4

Fourth, it is right to pray for courage and strength for ourselves. Without these we cannot help others, especially these days.

Moral courage and spiritual strength—these are the qualities which the world is looking for in this time of disillusionment, fear, and confusion; yes, looking for them desperately, as a drowning man looks for the life raft. The old landmarks, both social and spiritual, by which people steered their course have disappeared or are rapidly disintegrating. The world is desperately looking for strong leaders with faith and courage who can point the way. And, as has happened many times before in history, having found that other things fail them people are turning again to Christianity.

Jesus once paid his followers a great compliment. He said, "Ye are the salt of the earth." But he accompanied it, let us not forget, with a terrible warning: "But if the salt have lost its savour

. . . it is thenceforth good for nothing." Because we Christians can and should manifest the courage and strength and faith which the world needs, ours is the greater condemnation if we fail to do so.

But the praying Christian will not fail here. In prayer he draws on the source of all courage and strength, God. And seeing his courage and strength in the midst of the present confusion, others will be led to the same source. One thinks of the lines of Richard Trench:

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong;

That we are ever overborne with care;

That we should ever weak or heartless be,

Anxious or troubled, when with us in prayer,

And joy, and strength, and courage, are with Thee?

Yes, abundant joy and strength and courage are with God, even for these times. It is right for us to pray for them for ourselves.

It Is Effective?

Now, is such prayer for ourselves effective? Does it make a difference in our lives? Certainly this would be hard to prove by some controlled experiment such as science uses. One cannot take a cross section of people and ask half of them to pray in the above manner and half of them not to, and over a period of time see if the praying people have better health, greater wisdom, more inspiration, courage, and strength than the nonpraying group. Prayer thus used to prove itself would

simply not be prayer. If two friends spent their time trying to prove the effect of their friendship, the very friendship they sought to prove would be destroyed. Prayer is the acceptance of a relationship between God and ourselves which we simply cannot prove, certainly in this scientific manner.

But we can look at the lives of people who have prayed, prayed not to prove something but to receive the help they needed, sometimes desperately. We look, for example, to the life of Jesus Christ, who, we have seen, prayed for himself in the spirit of "for their sakes I sanctify myself." Jesus gave himself without stint to others. His was the most marvelously effective life ever lived. Even nonreligious people will concede this. If you and I could have the health, wisdom, inspiration, courage, and strength that were his, the singleness of purpose and creative power of his life, our lives would be more effective for good far beyond our fondest dreams. Can we doubt that one of the sources of our Lord's power was in the fact that he prayed, and for himself? If we would have his power, we must go to the same source.

During World War II a young man came into my office. He was in the merchant marine, serving duty on an oil tanker at the time of the Battle of the Atlantic, when tankers were being sunk at an alarming rate. He had a few days leave and just wanted to talk to someone. He told me that when he had the night watch, when the ship was completely blacked out and death lurked unseen in the blackness of the sea, he had a terrible sense of loneliness, a veritable agony of fear. Then one such night he remembered his

childhood teaching about God—he had not thought about him much lately—that God is our Father, whose presence and help we can find in prayer. Then from the depth of his need he prayed, and now he had to tell somebody about that experience. A complete sense that he was not alone, that God was keeping that lonely watch with him, came over him. The agonizing fear left him. A sense of calm and confidence took its place. His strength and courage were renewed.

The experience of people who pray; this is the proof we have of the effectiveness of prayer for ourselves. And of course we cannot have, or understand, this experience unless we also pray. The overwhelming witness of praying people is that prayer does give better health, greater wisdom, inspiration, strength, and courage, which we could not, and would not, have without it. Prayer for ourselves keeps us at our best, so that we can do our best both for ourselves and others and thus become more effective instruments of God's love and purpose.

TOPIC HELPS

The topic may be divided into seven parts—each presented by a different person or each followed by a brief discussion.

WORSHIP

PRAYER 20, page 364 (CYH)

PRAYER RESPONSE, page 339

SOLO, "Lord, for Tomorrow and Its Needs"

HYMN 101

SCRIPTURE 1 Kings 3:5-9

HYMN 53

SCRIPTURE John 17-1-3, 12-19

TOPIC

HYMN 198

PRAYER 48, page 371

HYMN 215

NUNC DIMITTIS, page 360

DISCUSSION

What is the spirit in which we should pray for ourselves? Why is your health important in helping others? What is the difference between wisdom and inspiration? How can they be God-centered? Why is courage and strength important in this modern age?

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Monday

Dear Folks,

Did you have a good trip home? I'm glad that you had a chance to see Cornell. If you thought there were a lot of people around when just the freshmen were here, you should see it now. The upper classmen are registering today and it's like Saturday night in Freemont. I think I'll like it though.

I'll fill you in on what's been happening since you left on Saturday. First, we had supper at the Straight. (You remember the big building up the hill from the dorms. It's really Willard Straight Hall, whoever he was. Anyway, it's the student center.) You were right. There is no dining room in the dorm. That's all right though, the Straight is close, and Joe (my roommate) says there are other places on campus to eat. The girls have it made. They have a nice dining room in each dorm. On the other hand, they have to eat what's served and we have a choice. (This may cost a little more than we figured. I'll let you know.)

After supper Joe and I straightened up the room. Mom, I hope you won't mind, but I took down the drapes. The fellows just don't use them, what with venetian blinds. I appreciate your thoughtfulness though. Then we decided to case the town. Going down hill was all right, but coming up is something else again. They say Ezra (Cornell, that is) put it up on the hill because he owned the land. I think he was some kind of health fiend. There are busses though. (We didn't figure on bus fare. I'll let you know after I see how often we have to go down town.)

Sunday the whole class went to Sage Chapel. Well, about a third of the class did, anyway. It's quite large and quite different from the church at home. There's no altar or cross. In fact there are a couple of people buried in the floor where the altar would be. I think it is the people who donated the chapel. I suppose it's because it's non-denominational (no altar or cross, I mean). The singing was wonderful and the sermon was good too.

After Church we went to Anabel Taylor Hall for an "open house." It's the religious building where all the chaplains have their offices, etc.

Well, it's getting late and Joe (my roommate) has already turned in. Tell Sis I said hello and will send her a Cornell banner the first chance I get.

Love,

Jim

Saturday

Dear Folks,

Thanks for your letter and the check. I'm sure it will cover the incidentals I mentioned in my last letter—at least for awhile.

Now for some of your questions. My roommate (Joe) is in the ag school. He comes from New York City, but spent a couple of summers on the farm and wants to go into the dairy business. They have a really good ag school here, supported by the state. This explains why he isn't paying tuition. I do (you do) because the arts college is not supported by the state. Industrial and labor relations, home economics, and veterinary are also state schools.

Yes, I did meet the Lutheran chaplain. Seemed all right. I wish you hadn't written to him though. He already knew that I was in the choir and taught Sunday school. I could see the wheels turning. Admit it now, you did write. (Maybe it was Pastor Schmidt.)

Classes start tomorrow. I have a really full schedule. Three eight o'clocks. (Ugh) I'm kinda worried about freshmen English, but it's at 10:00 o'clock, and I should be awake by that time.

No, I haven't seen Kate Johnson. She was in a different orientation group. About one-quarter of the class is girls, so it doesn't look like you'll have to worry about my spending too much time on dates. Besides, the upperclassmen tell us it's really rough here when they start dishing out the assignments.

Guess that answers your questions. Thanks again for the check.

Love,

Jim

Tuesday

Dear Folks,

Some of us are going to flick out (go to the movies) in a few minutes, so I thought I'd write you a note and mail it on the way.

The cookies were great. A little smashed, but good just the same. A fellow named Wayne across the hall got a cake (also a little smashed) so the four of us had a party. Thanks again.

Last Tuesday night all the freshmen were supposed to go to their church for a reception. This is how I found out that Joe is a Presbyterian. Wayne (the fellow across the hall) went to the Catholic Church, but Red (Wayne's roommate) is a Lutheran so we went together.

There's one obvious advantage to being a Lutheran at Cornell. The church is right at the gate of the campus. The Catholics and Episcopalians worship at Anabel Taylor Hall, but the rest have to go downtown. The reception at the Lutheran Church was crowded. They tell me there are about 450 Lutherans at Cornell and another 50 at Ithaca College, which is downtown. I can't quite figure this church, but it sounds interesting. For example, the church council is half students and half residents. The students do the ushering, make up the

choir, publish the paper, are on all the committees and even vote at the meetings. One of the professors is council president.

Pastor Van something (the upperclassmen call him Pastor John) is the old one (around 35) and seems to concentrate on the students. Pastor Haney, who is just out of seminary, is the assistant, and he concentrates on the members who live here. The church itself is quite nice. I understand that it was built by the synod and is supported by both the students and the residents.

I've started on my reading for American history. The prof is really good. I'm a little surprised at some of the things he says. Sounds almost un-American. I got a little upset yesterday and told him so after class. He was quite nice about it, but didn't back down. Just suggested I check some other books. I got them at the library and certainly intend to find out if he was right.

Got to hurry. The fellows are waiting for me to finish.

Love,

Jim

Saturday

Dear Folks,

I know that it has been well over a week since I wrote last and I'm sorry. Thanks for your letters. Tell Sis I got the banner at the campus store today and will send it when I find a big envelope.

I'm sorry the business with the history prof upset you, Dad. It's just that I always thought everyone in America was in favor of the revolution and were real patriots. It just didn't sound right for him to say that many of the "better people" were for England. I brought the thing up at the corridor meeting. The dorm counsellor (he's an upperclassman) said that getting "unsettled" is part of getting an education. It made me feel a little shaky about what I already know (or think I do). We've already had our first prelim (written quiz) in English and I drew a 79, which they say is pretty good, so I feel a little better.

They told us that fraternity rushing isn't until second term, but there's a lot of talk about it. Some want to get in, and others say they don't. Most do, I think. I'm just listening and finding out which ones sound best. There must be about fifty frats. Don't know how they keep them straight.

Stopped in at the clinic for my x-ray today. One of the doctors looked familiar. Turned out he sat in front of me in church last Sunday. They had a big picnic. I didn't go, but Red (he's the Lutheran across the hall) said it was okay. All the Lutheran students are having a breakfast at Anabel Taylor tomorrow before church. Think I'll go. No, I'm not singing in the choir. I've just got to study, Mom.

Getting late. I'll try to write more often.

Love,

Jim

Saturday

Dear Folks,

Went to the football game with some of the guys on the floor. 'Fraid we lost. The thing that surprises me is that there seems to be so little spirit. I'd jump up once in awhile, but I felt sort of foolish. That's Ivy for you I guess. So are the parties after the game!

I know the 79 in English sounds low to you after the grades I got in high school. Things are really tough here and all of us are sweating it out. Take my word for it, 79 wasn't bad at all. You even have to work to get a good grade in military science. I feel a little foolish drilling, but all the men are in the same boat, if you know what I mean. I think the two years that we have to take will be enough, but quite a few stay in the whole four years.

No, I haven't had any dates yet. (3 men to every girl!) Yes, I have been writing to Janet. Think I'll ask her up for fall weekend.

Yes, I went to the Lutheran Student breakfast. I also signed up for one of the discussion groups. They meet late in the afternoon. The pastor is as bad as the profs here. Raises more questions than he answers. One of the girls will raise a question. Then we bat it around a bit. Just as we arrive at what seems to be a good answer he sort of challenges it with another question. You'd think at least the pastor and the Bible would have some simple answers. It meets every week for six weeks, and then there is another group on another subject.

I sent the banner off today. Tell Sis I'm sorry it took so long. All for now. Some of us are going over to the Straight to see what's doing.

Love,

Jim

Sunday

Dear Folks,

Thanks for your letter, the cake, and my catechism. I guess you thought the catechism would help keep me strong in my faith.

I wish you wouldn't worry. When I tell you about things like the history class and the Lutheran discussion group I don't mean to give you the impression that your little boy is being threatened by radicalism and liberalism. It's just that, well, things are different here. When I was in high school everything was either right or wrong and an answer was usually simple. Here things are different. We are forced to re-examine all of our previous knowledge and understanding. It's hard, and I resented it at first, especially when it came to my faith. But you have to do this to survive here. There are plenty of people who don't believe in God, let alone in Christ. The answers you give them have to be sound, and they have to be your own. The same thing is true in a history course. You can squeeze through by giving the professor what he gave you. But the real excitement comes when you are able to read several

points of view and come to your own conclusions.

Personally, I think that I will be better for this experience. This is what a school like Cornell can give me. Sure, there are students here who just want to pass. They are looking for a good job. To them, it's a vocational school. I guess that's all right too, but there's more to being an educated person. The same is true for my faith. Fellows like Red are solid Lutherans, just as I have been. They simply aren't concerned about religious questions. When they are challenged by the skeptics, they just say, "Well, I just believe it." I'm not saying they are wrong. It's just that I am beginning to discover that there is more to it. I think I'll be a better Christian for having wrestled with my faith and the Church is providing an opportunity for me to do that. I hope you understand.

I'm grateful for the privilege of being here, and for your tremendous help. We'll talk more about this when I'm home for Thanksgiving.

Love,

Jim

TOPIC HELPS

Have someone read the series of letters. You may want a pantomime of someone writing them. Move right into the discussion.

WORSHIP

HYMN 240 "Now in the Days of Youth"

PSALM 1

PRAYER 70, page 376

HYMN 99 "Lord of Health, Thou Life With-
in Us"

THE NICENE CREED, page 342

SCRIPTURE Proverbs 3:13-23

HYMN 259 "O Lord, Thy Benediction Give"

PRAYER 69, page 376

HYMN 98 "Now Thank We all Our God"

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DISCUSSION

What kind of a Church and Church program is described in these letters? Make a list of all the facts that are given about it. In what ways does Jim's college experience differ from high school? Is there a difference between an education for the sake of getting a job and the kind of education toward which Jim seems to be headed? Do you think Jim is right about re-examining his faith? Would this be more likely at a place like Cornell or in a Lutheran college?

LENOIR RHYNE COLLEGE

Stressing

A CHRISTIAN MOTIVATION

in the Academic and extra-curricular
Activities of the Student

VOIGT R. CROMER, President

HICKORY, NORTH CAROLINA

how do
you give
to your church



by DONALD O. NEWBY

TWENTY-FIVE THOUSAND dollars will be given this year by young people in the United States for cooperative youth work around the world. The youth of one small denomination will give \$100,000 to missions and benevolences alone. In one of the larger denominations a similar youth fund will total more than \$500,000. Presumably these young people will also contribute substantially to current budget, building funds and charitable agencies.

Lest this may appear that the "kingdom" is indeed at hand, consider the following statement drawn up by young people representing our several denominations.

"As true Christian stewards, the young people of our youth fellowships should manage time, talents, and material possessions in accordance with the realization that these are trusts

from God. Yet, from most appearances, we are forced to say that *this is not usually the case*. The concept of stewardship in the minds of most young people rarely goes beyond the idea that *stewardship has something to do with money*. Even in the area of money or material possessions, it does not seem that most Christian youth have an understanding of what stewardship means. This is shown by the following: first, most young people give very little money to the church and second, in many areas, youth work is financed by money-making schemes (bake sales, bean suppers, etc.) and special offerings. These means fall far short of Christian stewardship and actually work against any program of systematic and proportioned giving."

Young people have money

"But we really don't have much money—just a little allowance and pin money that we earn some way!" is a frequent reaction of youth to this accusation.

Evidence from several studies contradicts this protest and indicates that young people today are wealthier than any previous generation. Indeed, they have more ready cash than many of their parents, because very little of their income is tied up in rent, electric bills, and food. These studies also indicate some of the motivations of youth and the influences that determine how they spend their time and money.

In a November, 1956 release of findings, the Gilbert Youth Research Company indicates that currently the 16,000,000 teenagers between the ages of 13-19 have a total annual income in allowances and direct earnings of

nine billion dollars—or roughly \$531 each. The company's projection for 1965 anticipates 24,000,000 teenagers with an annual buying power of \$14,000,000,000. This money is spent by the youth themselves on a vast variety of consumer products of their choosing and primarily for their own use.

In another survey of 5,065 representative teenagers, the same research group indicated that available funds for teenage boys jumped from \$2.41 per week in 1944 to \$8.96 per week in 1956. This increase is the result of larger allowances from parents, and more teenagers employed at better salaries. Still another survey indicates total weekly spending by all teenagers is \$85,000,000 and total weekly savings are \$52,000,000. It does not indicate how permanent these savings accounts are.

It is estimated that 800,000 teenagers have steady year-round employment. Most of these have completed their formal education but many have after-school jobs on a full working day, year-round basis. Another 4,000,000 teenagers find employment during the vacation season on a full workday basis, and 4,500,000 earn money at part-time or odd jobs throughout the year. In all, approximately 9,500,000 have some kind of earned income. In 1944, 17 per cent of boys eligible to work after school had jobs; by 1956 the percentage had more than doubled.

A recent study of adolescent girls¹ 11-18 indicates that four out of five girls in this age bracket are doing some kind of work for which they receive pay year-around. A similar study of boys² 14-16 indicates that only one-half of them are so employed but that

three-fourths of them have employment during summer vacation.

How do they spend their money?

Young people do have money. They do use their time and talents to earn much of it. Then we should ask, how and why do they spend this time and money? What factors guide them in their spending? What can we in the church do to help them?

The Gilbert survey found that among teenagers 17-19 years of age, 25 per cent have ownership of an automobile as their sole objective. Four times as many boys owned cars in 1956 as did in 1944. More than 9,000,000 teenagers buy phonograph records for themselves, over 8,500,000 buy their own fountain pens, and more than 5,000,000 buy their own jewelry. Sporting equipment expenditures by teenagers have increased 275 per cent since 1944.

The Study of Adolescent Girls included a question about how the girls spent their money. Expenditures for clothing were indicated by 50 per cent, entertainment by 34 per cent, school expenses (lunches, books, etc.) by 20 per cent, and savings by 16 per cent. Only four per cent indicated contributions to church and charities. It is helpful to note that among those 11-13 years of age, five per cent indicated such contributions. The proportion dropped to two per cent among those 14-16 years of age and increased to three per cent among those 17-18.

For guidance on how to spend their money, 54 per cent of teenagers ranked newspaper advertisements as most influential; 80 per cent indicated that they had read a newspaper on the day prior to the survey. The section of

the paper read most often was the advertisements.

The importance of this youth market in the eyes of business men is attested by the thriving business of several youth marketing research organizations. The Gilbert Youth Research organization alone employs 5,000 young people 16-25 years of age as interviewers and its findings influence the spending of \$50,000,000 of advertising budget money annually.

Church stewardship teaching is inadequate

How does the church speak to these "new rich"? What kind of guidance is being given to help young people to understand the significance of Christian stewardship of time, talents, and possessions? Some answers to these questions may be found in a study, *Youth Look at the Church*.³ Three-fourths of the young people felt that the church was very effective in providing opportunity to contribute financially to the work of the world church. Less than one-half felt that the church was very effective in educating for regular contribution of a definite proportion of income or "helps develop Christian attitudes regarding earning and spending money." Only thirty-three per cent indicated that the church really provides opportunities to develop and share talents.

In general, the study reveals that our efforts have been weak in the provision of opportunities for young people to put their faith into action and to give of their time in significant service. Also ranking low is provision for youth to share in general church program planning.

If young people are to be good

Christian stewards they must feel that they are truly members of the church rather than second rate, junior grade affiliates. While they readily recognize their limitations and lack of experience and knowledge, their greatest desire is to have a significant role in the life of the church. Adults need to recognize the many contributions which young people can make to church planning. More than once, a renewed vitality of a church *and* its youth program have resulted from responsible, enthusiastic participation of young people on the boards and committees which plan the total church program.

Such participation is especially important in the area of evangelism and stewardship. Here youth can share effectively in the planning and canvassing, and certainly should be challenged to make personal commitments of time, talent, and money. In many of our churches such participation would require a re-evaluation and adjustment of attitudes of adults and youth toward each other. Such an effort would be very worth-while.

It seems evident then that we are providing ample opportunities for young people to contribute through offerings—indeed there are so many offerings in meetings of youth that some groups have tried to unify their giving with the slogan "all our begs in one ask-it." However, we are doing a very inadequate job of helping them to understand stewardship in the distinctly Christian sense, which means total commitment of one's life.

Several facts become evident:

1. Young people do have money and other possessions.
2. Young people have leisure time and many talents.

3. The church has not provided adequate understanding of the significance of the many gifts we have—most important, the gift of life itself.

4. The church has not provided opportunity for significant service by young people.

5. The church has not provided opportunity for youth to share in its general program planning.

6. The church has not done an adequate job of providing opportunity for development and sharing of talents.

7. There are many pressures outside the church being exerted on young people in terms of their use of time, talents, and possessions.

Helpful suggestions are made by the Witness Commission at the General Council meeting of the UCYM.

First, they suggest an annual study of the true meaning of Christian stewardship by the youth of each church, which would include an effort on the part of each young person to decide what he will give to the church in terms of time, talent, and money. This could be an integral part of the every member canvass of the local church.

Secondly, the church should provide

opportunity for the youth so to share in the total program planning that their time and talents may be developed and shared, and that they may participate in decisions on how their time and money shall be used.

¹*A Study of Adolescent Girls*, by Survey Research Institute, University of Michigan, sponsored by the Girl Scouts of America.

²*A Study of Adolescent Boys*, as for note 1, sponsored by the Boy Scouts of America.

³*Youth Look at the Church*, by the Bureau of Research and Survey of the National Council of Churches.

TOPIC HELPS

Begin the topic by asking the leaguers to jot down or chart the amount of money they receive in allowance, for work, etc., and in what manner they spend this money—weekly or monthly.

Present the topic in your own words. Then discuss the seven facts listed near the end of the topic.

For further discussion, study the statement of LLA on stewardship, beginning on page 51. Evaluate your league and yourselves as leaguers in light of this statement.

Perhaps you will want to end the topic by allowing time for leaguers to re-chart their earnings and spendings.

Base your worship on stewardship.

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The matter of Youth Stewardship has been a concern of the LLA for sometime. Last summer conversations with the Lutheran Laymen's Movement for Stewardship and the ULCA Department of Stewardship were initiated by the LLA Staff. They indicated a desire for the development of a workable Youth Stewardship program for congregational Luther Leagues in the United Lutheran Church.

A *Statement on Youth Stewardship* was then prepared by the LLA Staff, and was submitted to the LLM Staff for study. The Statement was later discussed thoroughly in a joint conference of the LLM and LLA Staffs.

A final draft was submitted to the November 25-27, 1958 meeting of the LLA Executive Committee, where it was amended and "adopted for use by congregational Luther Leagues." Further action on behalf of the Statement is anticipated by the Lutheran Laymen's Movement, with possible involvement by the Board of Parish Education's departmental secretary on youth work.

The following is the Statement as adopted by LLA.

STATEMENT ON YOUTH STEWARDSHIP

I. Christian Stewardship is the response of a whole person to God's act of love in Christ Jesus. All that a man has and is—mind, material, spirit—yields and responds to God's initiative. Christian Stewardship is the practice of the Christian faith and life in a person's total existence.

II. The entire congregation is involved in Christian Stewardship. No member is able to shirk responsibility; out of gratitude and obedience to the Lord he must participate, and his participation should be accepted. The emphasis is upon responsibility; participation is proportionate as to age, talents, means and service. Young people and adults are equally under the love of God and should equally feel the compulsion to respond to God's love. This opens many opportunities for adults to train and use new leaders and workers, and for youth to share responsibility with adults.

III. The following general assumptions or background points form the frame of reference from which the "youth stewardship objectives" emerge.

- a. Desire for involvement of youth in the total congregational stewardship program.
- b. Continuation and development of Children's Stewardship Program objectives on a youth level.
- c. Desire of and need for "unified giving" for youth.
- d. Desire for cooperation and co-ordination of the Luther League of America and the Lutheran Laymen's Movement/ULCA Department of Stewardship efforts in youth stewardship.
- e. Awareness of youth's ability to contribute proportionately to the total life of the congregation.
- f. Need for guidance in youth stewardship of money, as it grows out of a total picture of Christian stewardship.

IV. *Youth Stewardship Objectives*

1. The overall purpose of ULCA Youth Stewardship shall be to foster among young people the practice of scriptural principles of stewardship as a response to the love of God.
2. It shall be the purpose of Youth Stewardship to integrate its program with the total stewardship life of the congregation. Opportunity should be given for youth to participate in the activities and full support of the congregation in all its work.

3. Youth-involvement in stewardship committee work and in the Every Member Visit is a basic principle. In Every Member Visits, youth visitors may go as a team of young people or may be paired with adults wherever feasible.
4. *Youth Stewardship* should be considered for all confirmed youth of the church. *Youth Stewardship* shall bridge the gap between the Children's Stewardship Program—as outlined by the Board of Parish Education and the Lutheran Laymen's Movement/ULCA Department of Stewardship—and the adult's stewardship program.
5. The Luther League of America, with the assistance of the Lutheran Laymen's Movement, should provide guidance and materials for the operation of the ULCA Youth Stewardship.

V. *Youth Stewardship of Money*

1. An underlying principle shall be that the offering is an act of worship and normally is part of The Worship Service. Youth should be given regular church-offering envelopes, and contribute to the congregation's budget.
2. The Luther League budget should be included in the congregational budget. The financial obligations and needs of the congregational league should be included in the congregation's budget as an item called "Youth Work." Therefore, youth-involvement in the preparation of the annual congregational budget is assumed.
3. The financial operation of a congregational league should consist of budget, handling and reporting on its allocated funds. With the guidance of the church council, the following might be budgeted under the "Youth Work" item: state/synodical league apportionment, delegates and visitors to state/synodical and international Luther League conventions, magazine subscriptions, aids for advisors, youth retreats, supplemental program material, etc. Social activities of the congregational league should be financed by participants themselves on an event-to-event basis. The congregational treasurer should make monthly transmittals of the congregation's Luther League apportionment to the state/synodical Luther League treasurer.
4. Proportionate giving, with the Christian tithe as a reasonable first step, is to be encouraged. A young person's financial responsibility in his church is proportionate to his means. The long-range goal should be 50-50 giving—half for congregational work and half for benevolent activities beyond the congregation. Toward this end, the "Lord's Treasury Chest" is recommended.
5. *Youth Stewardship* recognizes that "commercialism" (e.g., car washes, dinners, etc.) has no place in any Christian stewardship program.

BOOK REVIEW

top teen reading

'TWIXT TWELVE AND TWENTY. By Pat Boone. Englewood Cliffs, N.J.: Prentice-Hall, 176 pages. \$2.95.

Pat Boone writes as well as he sings! *'Twixt Twelve and Twenty* is as fine a teenage advice-book as I've read in the last dozen years.

It won't hurt you to know that Pat Boone didn't write this book just to make a little extra money on the side. If publisher Prentice-Hall sells a million copies—and I for one youth worker wouldn't object if P-H did!—Charles Eugene Boone will not bank-deposit even one thin dime of the royalties. The author's share is already ticketed for the National Institute for Christian Education.

Pat put this book together because he felt that it was the best method of suggesting to teenagers how they might make the most of their growing-up lives. Actually, this book is a 176-page complete-answer letter to the hundreds of thousands of communiques that he has received from inquiring teeners.

Pat lived a typical teenager's life—and he tells you enough about his own 'twixt-twelve-and-twenty days to prove his point. However, he also 'lows that one of his wisest moves in teenhood was his willingness to take advice from his parents and some few other older associates, who willingly briefed him and prepared him to face the future.

Unlike many influential persons who

conclude their spiels with a brief "good word for God," author Boone begins with God! He starts his first chapter by point-blank stating that the 'twixt-twelve-and-twenty person gets nowhere until he becomes a Christian. This is one of his paragraphs in the first chapter.

"Trying to be a Christian doesn't hurl you by jet propulsion into the promised land. It simply means you've started on your Pilgrim's Progress. And I don't know any better way to recommend for passing over the rough stretches of road in the teen-age adventure. It gives you a road map. It gives you goals and aims. A purpose. Rules and duties. But more than that, it gives you Someone to help you, to guide, to guard, to comfort you. This isn't a fairy tale, my friend, like Saint Nick or the Easter Bunny. God is very real. I wouldn't say this to you if I didn't know—first hand. And no matter what happens once you're traveling under His banner, you can't ever again be completely misunderstood, or lost, or alone."

Pat discusses just about every other subject common to teenagers in the remainder of his book. He hammers at the three "I's"—insecurity, inconsistency, and indecision. He talks about dating and steady dating, about school and kissing, about the need for work, work, and more work, if you plan to accomplish anything worthwhile.

'Twixt Twelve and Twenty is top-teen reading!

LESLIE CONRAD, JR.

PARTY FOR FLAP JACK EATERS

*eatin's the theme
for this party*

What does anyone like better than flapjacks? There isn't anything that will make more of a hit—particularly with the young men and boys who attend—than a real Flapjack Party.

For invitations, make brown paper flapjacks, with a dab of yellow butter in the center made by using yellow crayons or paints. On the flapjack write or print the following verses:

A Flapjack Party we shall have
At six, on Friday next,
So bring your appetites along;
If not, we'll all be vexed!

For many flapjacks we will have,
And many games we'll play,
So you'll remember this event
For many a happy day!

Have the table or tables set when the guests arrive. If a large table is used—which is much better for a party of this type—have as a centerpiece a large pancake griddle with three or four pancakes supposedly baking on it. Beside it, have a doll of appropriate size and dressed with apron and cap—like a cook—carefully watching the pancakes and holding a toy pancake turnover in her hand. An electric griddle is best to use for this centerpiece, since it is on a standard and the “cook” is then in more perfect proportion to the griddle.

Trimmings

On the table, have large pitchers of maple syrup, plates of golden butter, sugar bowls containing brown sugar, and even cinnamon shakers for the few who like cinnamon on their flapjacks. The meal will consist of nothing but flapjacks and their accompaniments, with perhaps a tart cabbage slaw and coffee and tea.

As a rule, if people like flapjacks, they would rather have all they want of them than to have other things. Three or four griddles should be kept in action constantly and several flapjacks baked before the guests are summoned to the table, so that everyone will have one flapjack with which to start.

At each place at the table, place a paper or light cardboard flapjack similar to the ones used for invitations. Beside this lay a pencil. Inform the guests that they are to keep a record of their flapjack capacity, making a check for each one eaten. This will cause great merriment. At the end of the meal, the one who has eaten the most flapjacks will receive as a reward an appropriate gift—such as a box of pancake flower, a small bottle of maple syrup, or merely a flapjack recipe printed on a card and wrapped as if it were a pretentious gift.

The Games

Be very sure that everyone has all the flapjacks he wants, and after supper, start the games. The guests may use the paper flapjacks upon which they kept their "capacity record" to list as many words as they can get from the word "flapjack." To the one getting the most within the stated length of

time, a gift—one of the ones mentioned above—may be awarded.

Next, one of the hostesses will come in with a large platter upon which will be as many paper pancakes as their guests. These are passed, and then the guests are told to look on the back. Here they will find suggestions for stunts—something different for every person. Most of them will be very funny. A person who cannot sing a note may be told to sing one verse of Dixie, while one who is a good reader may be told to imitate a dog's bark. Do not let them exchange stunts, however, for the incongruity of their assignments will make for more fun.

More Flapjacks

Now have a flapjack race. Pile about six flapjacks on two plates and put plates opposite each other on a table. Having two people race at a time, start the race. With a table knife, each contestant is supposed to lift one pancake from the plate with a knife, carry it across the room and onto another plate at the other end, then go back and get another one. This race is continued until all pancakes have been moved, and the one who finishes first receives as an award a shiny pancake-turner, such as may be found in any dime store.

Next have another flapjack race. For this, there will be two flapjacks suspended by a string or thread in a doorway. Two people are led to the doorway and told to put their hands behind them, and then start eating the flapjack on his side of the door. The one who completes his first will be the winner and receive some small thing—as a stick of gum or a gum-drop—as a reward.

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Quiet Time

by DAR ROA

1 1 Kings 19:9-18

When we are tempted to dodge duty the question in 9, repeated in 13, is needful. Frequently it takes not the wind, the earthquake, or a fire but a still small voice (the inspiration of God's Word) to keep us going forward on a even keel.

2 Luke 8:9-18

It's not God's plan that you be left in the dark, 10a. All *we* need do is to sow seed. The Lord provides the increase. Compare the path, the rock, the thorns. Note the dangers for destruction facing the seed.

3 2 Timothy 3:10-17

This last letter from old pastor Paul to young pastor Timothy encourages him to continue trust in the *able* word. Thank God for your childhood acquaintance with Scripture. What is the Bible's purpose? See also John 20:31. Find specific illustrations in your experience for each of these four uses, 16.

4 Psalm 143

David had a mass choir of 288 voices to sing songs like this. Note (a) what I learn about God and (b)

what I learn about myself. Learn from 5-6 some secrets of mature meditation. *Selah* probably means an orchestral interlude or a change from *piano* to *forte*. *Selah* literally means elevation.

5 Psalm 46

Observe how creed conditions conduct, how 1 effects 2-3. The confidence of 4ff brings quiet amidst our H-bomb existence. Answering the invitation in 8 offers fresh thrill to every alert observer. Underline and memorize 10.

6 1 Samuel 3:1-10

Can a boy serve the Lord? Ministry means serving. Can God use youth who do *not yet know the Lord*? Samuel's immediate obedience challenges similar surrender in us. In what ways this week has the world around you been exposed to God's Word through you?

7 John 5:36-47

To *have His word abiding in you* simply believe Him whom He has sent, namely Jesus. 39 deserves memorizing. To put it positively: *Search the scriptures because . . . they witness to me!* If I want to get acquainted

ed with God I should read His word. The positive side of 40 is John 10:10.

8 Romans 13

Underline *authorities are ministers of God*. Teenagers tussle with this. The authority of our parents, for example, adolescents naturally resist. *Minister* means? Underline 8. Our motivation is love not law.

9 Acts 8:26-40

Would you dare witness of Christ to such a high government official? Match *Go* with *So*, 29-30. Have you wondered how to open a conversation about Christ, 30? Observe that Philip used first his ears, then his mouth. Philip's example urges us to memorize much scripture, to begin where the listener is interested, and to share *good news* not good views. The result, 39?

10 1 Thessalonians 2:9-16

Observe ways to witness here. Did Paul believe that this really is the Word of God? Thank God that His Word *is at work in you believers*. God's Word works wonderfully!

11 Psalm 119:89-104

The Psalmist would *have perished . . . if Thy law had not been my delight*. The encouragements of the Word *has given me life*, he testifies. Saturate with Scripture. Let it be *my meditation all the day*. This makes *me wiser than* (98-102)? God's Word both illumines the step in front of me and enlightens the whole path ahead of me, 105.

12 Psalm 119:129-152

Do you believe in testimonies? God does, 129. The Psalmist may have

had a pet dog at his side eagerly wanting attention, 131. Your size makes no difference, 141. Whatever comes your way, God's Word can be your delight, 143. Any time of the day, 147-148. Observe the continued emphasis on *Thy promise*.

13 Luke 15:1-10

You like to hunt? Searching the Scriptures can be fascinating. Primarily because Bible discoveries uncover more than my sin. They reveal my Savior! Accepting His promise of forgiveness causes even heaven to sing! Have I robbed *the angels of God* of something to sing about?

14 Acts 2:1-21

Imagine yourself present on that first Pentecost. What do you see? Write it down. What do you hear? From where did all these people come? Check a map. Peter found it valuable to memorize scripture. 17ff. Be assured that 21 includes you and your loved ones.

15 Acts 2:37-47

The punch line to Peter's powerful sermon preached that first Pentecost is 36. The result, 37. Man's natural reaction to spiritual stimulus is self-activity—*What shall we do?* Memorize Peter's answer, 38.—This is not for adults only, 39. The result of trusting God's promises, 44ff!

16 Luke 18:9-14

Contrast the two types of prayer. Are we *justified* by our praying, 14. Does what we do count at all? If out of deep desperation you have not yet prayed "*God, be merciful to me a sinner!*" then your Christian life is still in the cradle stage. Only as I

sense the depth of my sins do I appreciate the riches of my Saviour. Pray here means "to pour out," to unload.

17 Psalm 91

Do you find any comparison between 2 and the inscription on your coins? Look up *pinions* and *recompense*. Let 11 encourage you. A Bible study on *angels* can be a genuine lift. The Devil and all his demons are no match for the Lord and all His angels. See 12. Let yourself be included in every use of he and him, 14ff.

18 Psalm 63

Note that this is a *Psalm of David when he was in the wilderness*

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of *Judah*. Sound like exaggeration, this adoration? If so, then pray that the Lord might increase your longing for Him. Let 4 be your commitment. Instead of counting sheep, try 6. How does this Psalm get included in this week's theme of prayer?

19 Matthew 6:9-13

Note that this prayer is plural. Underline every *our*, *us*, *we*. Think through each phrase. It's a dangerous prayer. Observe that God can't forgive you until you have forgiven, 12, 14-15. Why isn't the usual ending included? See footnotes in your Bible. Can you pray this prayer without letting your mind wander?

20 Luke 11:1-13

The disciples never asked Jesus to teach them to preach or to teach or to reach, but they did ask "Lord, teach us to pray!" This has been our request all week; we need to continue to ask it all our lives. How does Christ's illustration teach you to pray, 5-8? What about His promise in 9-10?

21 Psalm 16

Affirmation is a healthy, edifying form of prayer, 2. History echoes

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that our God is but a breath away.
not down the results mentioned here
of living in God's presence.

22 Matthew 18:1-20

Jesus generously illustrated His ideas, using whatever was at hand. Not childish but childlike, 3. There is might in meakness, 4. Receptivity is still the key to the kingdom, 5. Pretty strong language to deter all who hinder Christ's coming to little ones, 6. Are temptations necessary, 7? Do you have a guardian angel, 10? Powerful promises in 19-20.

23 Galatians 4:1-7

Memorize 4. *The time had fully come.* God having arranged for universal language (Greek), a beautiful system of roads (Roman), and a single authority (also Roman) to permit the rapid communication of His son's advent. Think through: I can be a child of God and not a servant of God, but I cannot be a servant of God without being a child of God.

24 Isaiah 55:1-7

Read this beautiful invitation aloud. Compare *hear, that your soul may live* with Romans 10:17. Have you thought of Christ as *a witness, a reader, a commander*? 6 makes us sing. Let its spirit surge through you and urge you to reply. Let 11 encourage you too!

25 Exodus 17:8-16

This is a thrilling scene. Whose was the more important work? Moses on the mountain praying or Joshua in the valley fighting? Both were important! Though it does pay more to speak to God about men than to men about God the one flows from the other.

26 Romans 8:28-39

Memorize 28. Twin it to 29 and be confident that all of your problems, pains, potential, and personality can work together for good if you but love God and consider yourself called to pursue His purpose. His purpose? Anticipate with joy that great day when we shall see Him face to face.

27 Isaiah 41:8-10

When tempted to be discouraged remember *you are my servant, I have chosen you and not cast you off.* Many mature Christians find 10 a genuine lift for the difficult days.

28 Genesis 45:1-15

This is the scene of the reuniting of Joseph, who was sold into slavery, and his brothers. What a moving scene it must have been. Who says men don't cry? Joseph's brothers probably were "scared stiff," 3. of the wrath of their brother. He's not angry. He's afraid they'll be angry with themselves, 5. Notice God's guidance in the lives of His chosen.

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by EUGENE HOEFMAN

TOM THUMB

Metro-Goldwyn-Mayer

The film wizardry of George Pal makes this Brothers Grimm fairy tale classic a truly delightful experience. Likeable Russ Tamblyn plays the part of the 5½ inch lad who dances and sings with the little dolls and toys but also has exciting adventures with the (to him) towering grownup humans!

Aside from Alan Young (and Russ) the rest of the cast is mostly British (June Thorburn is a beautiful Forest Queen in love with Alan). The action is broadly played in a humorous vein.

Some new Puppetoon characters are introduced with the Yawning Man (voice by Stan Freberg) a probable favorite. In color.

THE GEISHA BOY

Paramount

Jerry Lewis, a low grade magician/rabbit act starving in the States, finally

latches onto a USO show-troupe Orient-bound. Hectic doings in the airliner (with Marie McDonald) are just a prelude to more exhausting misadventures with a hefty Japanese ballplayer on the ground.

Many sight and sound gags provide hearty audience laughter. Jerry plays it a bit more straight than usual which is also to the good. Quiet romance with a pretty Japanese widow whose young son "adopts" Jerry as his father. Technicolor.

AUNTIE MAME

Warner Bros.

Rosalind Russell in the role which she played to the hilt on the New York stage. Some very unusual camera work in which the backgrounds fade out while Rosalind remains in focus, but the big charge is still in that flamboyant central personality.

Given big production with strong

supporting cast including Forrest Tucker, Coral Browne and Fred Clark. Interior decor, and gowns and costuming, all fabulous.

Eccentricity is the main prop of the story line and perhaps the appeal of book, play and movie is mainly to women. However, there's no denying the action moves along at a fast clip and Roz is tremendous! Technirama and Technicolor.

**dramatic
moment
in
AUNTIE
MAME**



**cavorting
TOM
THUMB**

ANNA LUCASTA

United Artists

Possible regeneration of a bad woman thru marriage with a nice young man who is willing to marry her despite her past is the theme here. Comedy-melodrama with an all-Negro cast, top-lining Eartha Kitt and Sammy Davis, Jr. Brother Frank, as played by Frederick O'Neal, is a comedy stand-out!

Good title tune. "Shock" promotion is going to be used, and plot is definitely in an Adult classification, but production is a solid-sender.

LONELYHEARTS

United Artists/Schary

Nothing here, unless you're one of those who enjoy watching Montgomery Clift suffer! This time Monty is torturing himself trying to write a daily newspaper column of advice to other troubled souls who send in their problems. Case of the blind leading the blind. With Robert Ryan, Myrna Loy and Dolores Hart.

Lewis fans in
THE GEISHA BOY



CLATTER

by CONRAD

premature marriage

"Foolish Virgin," "Non-Virgin Clubs," "What You Lose By Staying A Virgin." These were some of the magazine article titles I noted as I scanned the layout at the trolley stop's magazine store.

I had noticed similarly-striped titles before. But this time, such large-lettered front page commercials seemed to speak louder than ever. Maybe it was because my just-completed itinerary had lately parked me across the inner table from a pastor and his wife who served in a community where the high school students were going at break-neck speed to lose their virginity—those few that still had theirs!

In this average-sized high school, 100% of last year's senior class girls were pregnant by graduation date. On the basis of this year's get-away start, the new pregnancy record seems inevitable by sheepskin-reception day.

During the past week, two of the supposedly finest 17 year-olds in the high school "had got into trouble." The lad had confessed to my Lutheran pastoral friend that abortion was the only way out of their unforeseen predicament.

"We're at our rope's end," chimed the pastor and his wife. "We can't say anything about the business in public—and stay here! If only there were some printed materials! Would it be

possible for our youth publications to include guidance materials on the matter, with suggested supplemental reading-helps to which we could refer inquiring youth?"

Before I left the premises of that parsonage, I promised I'd make a stab at their request; but in the following breath reminded them that we had been carpeted more than once for getting too informationally-personal in our publications with dating and courtship suggestions.

I am of the opinion that when we wait until kids are in their mid-teens to try to guide them into developing a proper philosophy of sex-life, we've waited too long for the info to do much good. The facts of life—as well as the facts of cheating on life—need to be impressed upon youth during their grammar school days, or junior high school days, at the latest.

Some self-styled critics of today's young people believe that "steady dating" is the cause of most premature marriages. I, for one, won't buy this unproved, unsubstantiated, charge. There are too many cases on record where forced marriages have been necessary for two un-steady daters.

Admittedly, steady dating should be anathema for some young people, especially the immature. But for the mature young couple, steady dating is in order, and will not lead to a hurry-up marriage.

Let me define a "mature couple." They are two persons who have surveyed the opposite-sex field, and find each other to be the pick of the lot; they are wise enough to spend considerable time with their respective circles of friends, and a sensibly-proportioned amount of time with each

other; they have plenty of other-than-each-other interests to involve them such as school and church clubs and organizations; they are so well-grounded in principles that premarital intercourse is recognized by both as "No Trespassing" territory.

Customarily, parents of shotgun weddingers are known to exclaim: "How could they do this to us, when we've done everything imaginable to make them happy?" And from a parental viewpoint, this may seem true. But so often, the off-spring sizes up the situation through un-rose colored glasses.

In many cases, the teenage femme has never experienced a normal father-loves-daughter relationship. Sometimes, because the father didn't know how to show affection; sometimes, because he was either too busy or too drunk or too-something-else. Thus, when the first fellow comes along, exhibiting any degree of love for her, the young lady is tendencied to grab him, hold on for dear life, and even go to extremes—including sexual intercourse—to show her love for him, thereby acknowledging appreciation for his supposed true love for her.

Stupid as it may sound, some teenage duets deliberately "get in trouble" so that they will have to get married. They know it's the only way they can upset their parents' applegarted plans for their lives. For example, a fellow

may be parentally forced to go to college to prepare to follow in his father's occupational footsteps. He objects, feeling no real interest in his father's line of work; and he shows his objection by getting involved in a rush-order marriage, if he can find a co-operative partner—and he usually can.

The best article on this subject I've ever stashed away in my file-folder cupboard was clipped from last year's September issue of *Ladies' Home Journal*. It was titled, "Why Premarital Sex is Always Wrong." It was penned by a woman physician, Dr. Marion Hilliard, who presents as convincing an argument as my peepers ever came across. The article should be made "required reading" for any unmarried female, twelve years of age or older, as well as "must reading" for the parents of any future teenagers.

Dr. Hilliard is convinced that there are three main reasons for present-day femmes losing the pre-marital sex battle: 1) They are anxious to give of themselves. This is one of the most wonderful feelings anyone can have to be wanted, and to want to give. 2) They are anxious to get a certain fellow at any cost. 3) They lose the battle of chastity because they enjoy the excitement of the chase, and the finding of the prize.

Dr. Hilliard concludes: "Whatever the reason for premarital sex experience, it always destroys!"

Freshman: It's terrible. My brother thinks he's a refrigerator.

Doctor: That's not too bad. Seems like a rather harmless delusion.

Freshman: I don't mind the delusion, but when he sleeps with his mouth open, the little light keeps me awake.